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ART. XXXI.—*Travels beyond the Himalaya*, by MIR IZZET ULLAH. *Republished from the Calcutta Oriental Quarterly Magazine*, 1825.

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#### INTRODUCTION.

[THE Royal Asiatic Society having determined to reprint occasionally papers which may be considered of interest, or may contain useful information, and which, although in print, are not generally procurable in this country, have been pleased to select in the present instance a translation made by me many years ago, and published anonymously in one of the periodical publications of the Calcutta press. At the time of its publication, the subject was entirely new. It has lost something of the gloss of novelty by the more comprehensive journals which have since appeared; but it still contains information regarding parts of Turkestan and Central Asia, which is not derivable from any better source, as the countries have not been visited in modern times by European travellers. In what has also ceased to be novel, the observations of the traveller are not without interest, as they relate to a political state of the countries traversed, which had undergone a change for the worse even when Izzet Ullah's steps were followed by Moorcroft and Trebeck, and which has become still further deteriorated by the anarchy that has so long distracted Afghanistan. The journal of Izzet Ullah is in most places little more than a mere itinerary, and it is so far more serviceable to geography than to history; but he occasionally extends his notes so as to furnish materials for the latter.

Not being in possession of the manuscript which I originally consulted, it has not been possible to make any alteration from that source. I have, however, compared the translation with a different copy of the original, which has been lent to me by the Hon. Mountstuart Elphinstone, and from it I have made a few alterations and additions. The changes are not of any great moment, and would probably be equally justified by my original text, as except occasionally in the names of places, there does not seem to be any material difference.

Some of the notes have been omitted or altered to suit our better knowledge of the countries derived from the travels of Burnes, Moorcroft, Wood, and Vigne.]

H. H. WILSON.

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IN the year 1812, Mir Izzet Ullah, a servant of the enterprising and enlightened traveller Mr. Moorcroft, was dispatched on a preparatory tour to those countries which Mr. M. purposed to visit at a favourable period. Izzet Ullah travelled from Delhi to Kashmir, from Kashmir to Tibet, from Tibet to Yarkand, from Yarkand to Kashghar, thence to Kokan, from Kokan to Samarkand, thence to Bokhara, Balkh, and Khulm, and from Khulm to Kabul by way of Bamian, whence he returned to the plains of Hindustan. In this tour, he kept a journal of his stages, and the objects that attracted his attention; and being a man of intelligence and observation, collected much valuable information, although not of so detailed or precise a description as to anticipate the value of those accounts, which we may expect from the enquiries of our countryman. Several copies of Izzet Ullah's tour were made and distributed, and one of them through the kindness of a friend<sup>1</sup> having come into our possession, we have thought a translation of part of its contents might not be unacceptable to our readers; the tract of country over which the traveller passed, is in great part unknown to Europeans, and the details will at least have the merit of novelty to recommend them.

We omit the first part of Izzet Ullah's travels from Hindustan through Kashmir, and begin with his route from

#### KASHMIR TO TIBET.

The last station in Kashmir is called *Sonamurg*. (سونامرگ) It is a village of some fifty or sixty houses<sup>2</sup>; the road is difficult and rocky, so as to be impassable to a mounted traveller. The road is on the right bank of the Sindh, and the village is on the same: the ruins of a Serai, erected by Ibrahim Khan, are here met with.

North-east from *Sonamurg*, five cos<sup>3</sup>, is *Baldal*, (بالڈال) an uninhabited station, with the exception of one house for the accommodation of travellers: along the skirts of the mountain on the right of the road runs the Sindh<sup>4</sup>; and its sources are not far off; the

<sup>1</sup> Henry Wood, Esq., Accountant-General, Bengal.

<sup>2</sup> When visited by Moorcroft in 1822, the number of houses was reduced to five or six. Vigne's enumeration is two or three. According to the former, *Sonamurg* is so called from the "golden pheasant," which is in the neighbouring woods. The latter explains the name to import "the golden hill," from the number of pretty flowers found there in the spring.

<sup>3</sup> The cos of Izzet Ullah generally corresponds with the mile of Moorcroft.

<sup>4</sup> The source of the Sindh is in the mountains about Amaranath. (Vigne.) In

road is broad and practicable. *Báldál* is within the limits of Kashmir; but close to it on the east runs a mountainous elevation which separates Kashmir from Tibet; thenceforward the road is over mountainous and barren paths, but abundant in springs.

*Matayan*, (مٹایں) ten cos east by north from the last station, is a village on the right bank of the river of Little Tibet: the inhabitants are mostly Musalmáns of the Suni sect: it depends on Tibet, and the Tibetan language here begins to be spoken.

After leaving *Báldál* about four gharis, the road ran over the top of the mountain, and was practicable enough: on the descent it lay under unmelted snow for about an arrow's flight. One cos from thence on the right of the road, and on the summit of a hill, two large blocks of stone were observable: they say there were two brothers of the race of giants, who in former times disputed about the right to the springs here, and they at last fixed these stones to denote that half the water belonged to Little Tibet, called *Balti*, and half to Kashmir. One brother was named *Wuga*, (وگا) and the other *Sugan*, (سگن) hence the place is called *Wugasugan*, and to the present day these *Deos* are said to be the respective guardians of the several portions of the water. In short on this spot arise several springs, half of which flow to Tibet, and half to Kashmir; for whilst hither it had been a continued ascent, the road hence began to descend, and consequently the mountain streams following the course of this declivity, run partly on one side, forming the *Sindh* of Kashmir, and on the other they flow towards Tibet, forming the river of that country. The river of Tibet<sup>1</sup>, after leaving that country, runs by *Muzaferabad*: below *Muzaferabad*, one cos, it unites with the river of Kashmir, and the combined river descends to the *Panjab*, under the name of *Jhelum* or *Behut* (بہت). All the water flowing to Tibet from the *Wugasugan* mountain takes a north-eastern direction as far as to *Puskyum*, when it turns off towards *Muzaferabad*.

In his map, the road runs here south of the river, or along its left bank. The *Sindh* runs westward, passes north of *Srinagar*, the capital of Kashmir, and falls into the *Behut*, above eight miles to the north-west of it.

<sup>1</sup> This account of the course of the Tibetan river is not correct, but the error is excusable, and no means of correcting it existed at the time when the notice was written. The river that joins the *Behut* below *Muzaferabad* is the *Krishna-gangá*, the source of which was with equal inaccuracy placed within Kashmir, whilst it rises in the mountain skirting the *Steppe of Drosu*. The river of Tibet, or rather the *Dras* river, joins the great southern branch of the *Indus*.

*Panderás*<sup>1</sup>, (پندرأس) two cos east, is situated on the left of the river of Little Tibet. A kind of crow with red beak and legs is found here, which is considered by the Mohammedans as lawful food, and eaten accordingly; there is also an animal which resembles a jackal, called, in the Kashmirian language, *Daruwan*, (دروون) which is held unlawful; its skin forms a warm clothing, and its flesh is very beneficial in leprosy. The road along the river of Tibet is good.

*Dirás*<sup>2</sup>, (دیرأس) east, four cos, is the name of a small Pargana; the villages are as close to each other as if they were the divisions of a city, and this Pargana itself may be considered as one town. The governor is entitled the *Kehrpun*, (کهہرپون) and is sent from Tibet. The houses of this country, hitherward from Matayan, were all in a ruinous and deserted condition, a number of persons having been carried off the year before by a party of people called *Dardi*, (دردي) an independent mountain tribe<sup>3</sup>, three or four marches north from Diras, who speak the Pushtu as well as the Daradi language: their religion is not known. It is said to be a journey of ten stages to Badakhshan from Kashmir, through the country of the Dardis. The invaders were about 300, and they carried off 250 persons. The prisoners they make in these predatory incursions they sell as slaves. After this transaction a party of matchlock men were stationed at Diras, by order of the ruler of Kashmir, under the son of Málík Ahkám, who holds half the revenue of the country from Matayan to Diras, in jagir from the Raja of Tibet<sup>4</sup>.

<sup>1</sup> Moorcroft calls it also Pandras, but, as noticed in his *Travels*, vol. ii., p. 93, it is probably Payfu or Lower Dras.

<sup>2</sup> In the former publication this was written Diriras from Izzet Ullah's vowel marks as they appeared in the manuscripts employed. Mr. Elphinstone's copy has

however Dirás, دیرأس, and all the travellers agree in calling it Dras. It is also named Him-bab, "the gate or pass of snow," (Moorcroft,) and is 9000 feet above the level of the sea.—Vigne.

<sup>3</sup> The Durds of the present day, Daradas of the Sanskrit writers, and Daradio of the classical geographers.

<sup>4</sup> Moorcroft mentions that the lands (or rather perhaps the revenues) of Dras were the joint property of the Raja of Ladakh, and the Malik of the neighbouring frontier of Kashmir, under an ancient grant from the Raja. The Maliks of Kashmir were officers holding lands on condition of defending the passes. When Mr. Vigne visited Dras, a small fort had been erected there, garrisoned by Sikh soldiers.—Vol. ii., p. 303.

*Kerchho*, (کرچھو) east by north fifteen cos, like the former is a Pargana, full of contiguous villages: the houses are of wood, and neatly built: the inhabitants are mostly Mohammedans of the Shia sect. There are two lofty mountains on the road, between which is an open halting-place for caravans eight cos from Diras: there is also a spring of water: after passing between these heights, there is a small village called Bunduk, and then comes Kerchho. Onions abound on the mountains: the cows here have tails as long as horses, and the crows are black and white.

*Tirispun* (تیرسپون) is two cos from the river on the left bank.

*Pashkam*<sup>1</sup>, (پشکم) east by north five cos, on the left of the river, but three cos distant. The river here leaves Little Tibet. The people are Shias, under Raja Mohammed Ali Khan, subject to the Raja of Tibet, and married to his sister. His sister is in like manner wedded to the Raja, and both ladies have adopted the religion of their respective husbands. Pashkam is a pleasant spot, abounding with water, and poplars, and willows. A good road leads to the village of Minji, two cos from Tirispun.

*Mulbi*<sup>2</sup>, (ملبی) east by north six cos: near this is a rock like a mountain, and on it is a castle, and a residence of the Lama, and many figures are sculptured; there is also a figure, carved of stone, near the village; the name of the image is not known. Here are the remains of a Serai, founded by Ibrahim Khan: part of the population follow the religion of Tibet, and there is a small establishment of Kaluns (Ghelums), or Tibetan monks, to which the land between Mulbi and Diras chiefly belongs<sup>3</sup>. Barley and wheat are reaped here about the end of September.

The next stages in the same direction are the villages of *Hanskot*, (حسنکوت) six cos, and *Lamayuru*, (لامایرو) five cos; the latter is a station of the Lamas: there are other villages in the vicinity. We then come to *Khalach*<sup>4</sup>, (کھلاج) five cos from the last; beyond this the road ran along the skirts of the mountains, and was very rugged and uneven: in some places chasms had been rendered passable by

<sup>1</sup> Moorcroft calls the place Pushkyum; the river means the main stream of the Indus, which here turns at a sharp angle from a westerly to a northerly course.

<sup>2</sup> The Molbi of Moorcroft, who also describes the sculptured figure on the rock.

<sup>3</sup> Moorcroft mentions that the number of Gelums and Chumas, monks and nuns attached to the establishment at Lama-yuru, is said to be 500.

<sup>4</sup> Khalets.—Moorcroft.

stones laid across, but the whole was impassable on horseback. The river of Tibet runs past Khalach; it is the same with the river of Attek (the Indus), and runs from the north-east to the south-west; the stream is said to unite with the river *Shayuk*, (شايق) which rises in a mountain between Tibet and Yarkand: the river here has no particular name, but is called *Sampo*, (سانپو) signifying in the language of Tibet, the great river. A wooden bridge is built across it at Khalach, which is on the right bank.

Continuing the road, we pass through a country abounding with various kinds of fruit, apples, apricots, pomegranates, and other sorts: the road is uneven, but the hills are not of great elevation. At the distance of two cos from Khalach is Nur-Ullah<sup>1</sup>; (نورالله) from thence, three cos, is Himchi; (هيمچى) and three cos further is Saspul<sup>2</sup>; (سسپول) one road runs along the bank of the river. In this country is the wild ass (or horse?)<sup>3</sup>, the flesh of which is a great remedy with Yunani physicians. This is its native country. From hence, at the distance of two or three cos, is a large village called Nima, (نيمه) and at a little distance Buzgo, (بزرگو) whence a short and good road leads to

Le (لى) a populous city, the capital of Tibet, and always intended by that term or Tibet, when it is applied to the city. Fruit trees are few, but willows about it are plenty. It is situated about a cos from the right bank of the Sampo: the road to it is good. There are several villages in the intermediate space between it and the river, and along the latter in its vicinity. The people of the place call the country Ladagh. (لداغ) In Kashmir they called the country Buten, (بطن) and the people Bot; and in Persian and Turkish the country is called Tibet, the word Tibet signifying in Turki *shawl-wool*<sup>4</sup>, which is procured here most abundantly, and of

<sup>1</sup> Moorcroft calls it Sneurla, but adds, that the Kashmirians call it Nur-ullah.

<sup>2</sup> These are the Himis and Saspulch of Moorcroft.

<sup>3</sup> This is the kiang, which Moorcroft has still left undetermined, though it seems to be allied to the quagga.

<sup>4</sup> According to Klaproth and Remusat, it is derived from *Turfan*, the name of a people described under that denomination by the Chinese historians of the sixth century, as occupying the countries bordering on *Shu-chwan* and *Shen-si*; this word may be read, according to Klaproth, *Tu-po* or *Tu-bo*. It seems not unlikely after all, that *Ti-bet* is nothing more than a modification of *Pot* or *Bot*, which according to Csoma Körösi is the native appellation of both the country and the people.—Geographical Description of Tibet, *J. A. Soc. Ben.*, April, 1832.

the finest quality. A sort of barley, resembling wheat, grows between Matayan and Diras: cotton also grows there. Beyond Diras wheat and barley both occur, but no cotton: the wheat is not reaped there till the end of December, but about Lé it is gathered in October; there is but one harvest in the year: very fine turnips are cultivated at Lé. Rice and jawar, and chenna are never sown. From Matayan to Lé the water is bad, and engenders asthma and goitre; the latter in Hindi is called *Gilher*: it does not seem prevalent, however, in the town of Lé; but shortness of breath, caused by the water, is very general. I was affected in this way very severely, in consequence of which I abstained from drinking the water, and drank tea only, when the complaint speedily left me. The water of the Sampo is good, and along the valley formed by its course, or on the heights bounding it, wherever the springs that supply the river arise, villages are met with. The people of Tibet eat chiefly *Talfan*, that is, *Setu*, (the meal of parched grain,) boiling it with meat, so as to form a thick kind of broth. Men of rank eat rice. They all wear a coarse cloth made of sheep's wool, and the poorer classes in the winter wrap themselves in the skin. They wear very high black caps, the top of which falls down and hangs over one ear; shoes of undressed hide, within which they sew woollen cloth, that comes up to the middle of the leg; their hair is plaited like that of women, and falls down in a braid behind; they shave the beard and preserve the mustachios; the lower part of the tunic is like that of the kabá, (it is straight and scanty,) whilst the upper part or vest is full (and folded); it is all in one piece. The jama, or tunic is made of black or coloured woollen cloth (*pattu*)—the women wear turquoises, emeralds, and pearls in strings pendant from the top of the head to the edge of the tunic. The country yields but little profit, so much that owing to the scanty soil and crop, the poorer people have the revolting practice of one woman being married to several brothers, the children being all supported by the elder. This usage is contrary to the established religion. It is also allowable here for the eldest son, if he pleases, to exclude his own father from the possession of the property, and to cut off the other sons from any share. The revenue of Lé is five thousand Kharwars of Kashmir. The Kashmir Kharwar is equal to sixteen Tereks. The ruler has no claim to any part of the crops, but derives his income from a tax on the head of each house: he levies one or two rupees a year, according to the ground, but this is not determined by the begah or jerib, but the land is divided according to the water; that is, they calculate the proportion of water required daily



for a mill or half a mill, and then estimate the daily consumption of it in the irrigation of the land in that ratio.

The houses are of stone or unburnt brick ; the beams are of poplar wood ; the dwellings are of three or four stories, and Lé contains a thousand such : the population consists of Tibetans and of Kashmirians : the Mohammedans are of both the Shia and Suni persuasions. Merchandise pays duty so much a horse load, and four rupees are charged on a load of shawl-wool, when exported to Kashmir ; no duty is levied on it when imported into Tibet from other countries : a duty of four rupees is charged on every terek weight of Kashmir shawls, when exported to Yarkand ; eight hundred horse loads of shawl-wool go annually hence to Kashmir, each horse load weighing about twenty-eight tereks. The wool is obtained from the hide of the goat, but is distinct from the hair : the original wool of Tús is yielded by a kind of deer. Tea also pays a small duty. Shawl-wool comes to Lé from Rodok and Cha-yin Thán : the former lies east by south from Lé, and is a dependency of it : Cha-yin Thán is the name of a district, the chief city of which is named Gerduk. It is fifteen stages east of Lé, and belongs to Lassa. Lassa is a celebrated city east of Lé two months' journey : the chief of it is the chief of the Lamas ; his name is not known. He has been obliged within the last fifteen or twenty years to appeal to the power of Khatai, to protect him against the encroachments of the Gorkhas.

There is one mosque in Lé, to the Imam of which every load of merchandise pays one júd. (جود) It was founded by Ibrahim Khan, one of the nobles of the Mogul Court, at a time when the Kalmaks (قلماق) had got possession of the city, and the Raja of Tibet had recourse to the Sultan of Hindustan for succour. Ibrahim Khan, who was sent to his assistance, defeated the Kalmaks, and restored the Raja ; who in consequence adopted the Mohammedan faith, and signed a treaty, acknowledging himself a vassal of the empire. He was honoured with the title of Raja Akabet Mahmud Khan. The Hakims of Kashmir still address the Raja of Tibet by that designation, but the Raja in a short time returned to his original faith ; he continued to profess indeed a sort of subordination to the Governor of Kashmir, but paid tribute no longer. He coins the júd in the name of Mahmud Shah ; twenty-four júds make one rupee. The Raja of Lé sends annually a contribution or charitable donation to the Guru Lama of Lassa. The Hakim of Kashmir takes care to be on good terms with the Raja of Tibet,

because the shawl-wool comes from thence, and if the intercourse were interrupted, the weavers of Kashmir would be out of employ, by which he would lose a duty of ten lakhs a year. If this were not in his way, the country might be easily overrun, as the people are a very spiritless race. I did not meet one individual armed during the whole of my stay, although they keep guns and other weapons in their houses. Murder and robbery, violence and bloodshed are unknown. When two Tibetans quarrel, the one who finds his anger becoming outrageous, chokes himself by filling his mouth with clay; or it is not unusual for either to bare his head, and present it to his opponent, exclaiming "Strike," because in fact whoever gives the first blow is subject to a fine of three rupees, or six rupees if blood be drawn. If one strike another with a sword, he is tied to a large stone, and dressings are applied to the wounded man at the expense of the aggressor, according to his circumstances. If the wounded man die, the murderer is thrown into the river, with a heavy stone tied round his waist. In short, they are a very mild race, disposed to offer injury to no one, and are free from religious intolerance. They marry their daughters to Mohammedans, and do not object to their adopting the faith of their husbands; if the women wish, they are at any time allowed to resume the faith of Tibet. Four or five hundred mounted men might plunder the whole country. The gunpowder made here is very famous. Mines of sulphur are found about three stages from Lé. Saltpetre is also produced by the soil; and excellent charcoal is abundantly prepared from a sort of timber that grows upon the mountains, the Persian name of which I am not acquainted with, and I had no opportunity of seeing the wood.

When a son is born to the Raja, the Raja abdicates, and the ministers govern in the name of the prince. There are three principal officers of government: one is called Kalun, who acts as deputy; the second is the Chaghgut, the treasurer or steward; the third is the Maghu, (مغھو) or commander of the troops<sup>1</sup>. At this time the Kalun is perfect master of the supreme authority, and the Raja takes no part in the affairs of state; the name of the Raja is Chhatendruj. Every person in this country makes one of his sons a Lama; that is to say, one who forsakes the world. *Lam* in Tibetan means "road or way," and *Lameh* he who shows the way. The females of this order bear the name Chuma, (چوما) the meaning of which I do not know; neither the Lama nor Chuma

<sup>1</sup> Moorcroft calls this officer the Banka.

ever marries. The Lamas are the spiritual preceptors of the other classes of people. I cannot offer any account of the religion of the country, not understanding the language, nor meeting with any Lama of intelligence enough to explain it. I was also advised by Khaja Shah Nias<sup>1</sup> not to make any particular inquiries upon the subject, as my proceedings were regarded with some jealousy by the chief authorities. I could only, therefore, pick up such accounts as the Mohammedan residents of the place were able to give me. The national faith is called *Buddha*, acknowledging God and the prophets. The temples of their idols are not constructed for their religious worship, but for the preservation of the statues of their most eminent teachers and Lamas, the sight of which is proper<sup>2</sup>. Accordingly, when any Lama or person of that description dies, they carve his image upon the tomb in which his ashes, after the body is burnt, are buried. Some of the images are said to represent some prophet, who was a friend to their progenitors, and is still living. From this it appears, that the prophet is no other than Khajeh Khizr (Elias). Some say that these are images of a prophet who was taken up to heaven, and is still alive; and these are therefore representations of Hazret Isa (Jesus). They have books which they consider Scriptural, and which contain moral doctrines and religious prayer, and enjoin the constant practice of devotion, truth, and clemency. Thus they say, If any one take from you your cloak, give him your vest also; and if he strike you one blow, bid him strike another. The adoration of idols is prohibited. With exception of burning the dead, the usages of these people are very conformable to those of Christians. They hold the flesh of horses and camels to be unlawful food, but eat goats, sheep, and kine. It is also unlawful to espouse more than one wife. Their chief festivals are held when the sun is farthest off, as on the 25th of December; and their new year begins at the same period as that of the Christian era. When taking an oath, they invoke the *Kanja Sum*, that is to say, the Triple God; *Kanja*<sup>3</sup> meaning *God*, and *Sum* three,—and they say that God is one; that of the other two, one is his Prophet, and the other his Word; and that the union of the three in their form of oath, refers only to one God. There is like-

<sup>1</sup> See an account of this person in Moorcroft.

<sup>2</sup> So Rubruquis states that "the Tibet monks acknowledge the unity of the Deity; and on being reproached with the use of images, replied, that these by no means represented the Supreme Being, but only such of their deceased friends as they particularly respect."

<sup>3</sup> More correctly Kon-chok, the chief of rarity. See *Csoma, Tibetan Gram.* "Why God is called Kon-chok."—*App.* p. 165.

wise an obvious affinity between the Lamas of Tibet, and the monks of Christian countries ; as for instance, some time before my arrival, there was a Lama who had never slept in his whole life. An old man told me, he recollected having heard that many loads of the Gospel had formerly arrived in Tibet, but that no one copy had reached them entire, in consequence of which the custom of burning the dead, and other unchristian practices, and the belief in the metempsychosis were suffered still to subsist. At Lassa, however, the chief seat of the religion, the dead are not burnt, but buried. They acknowledge also, that their religious books were originally in some foreign language, from which they were translated into the ancient dialect of Tibet<sup>1</sup>. Such of the originals as yet remain are no longer understood by any one. I was not able to procure a single page of these books. The people here have a printed as well as a written character. Their months have no separate appellations, but are distinguished as first, second, third, &c. The years are reckoned after the *Turk* manner, comprehending a cycle of twelve years, each being named after an animal, as the *Suchkan II*, *Aud II*, or the year of the mouse, the cow, &c. The language of Tibet has much in common with the dialects of Turkestan and Kashmir : it abounds with nasals like the latter, whilst in articulation and accent it resembles Turkish, the hard *kaf* and *ghain*, and *shin*, and the Persian *jin* often occur. The dogs of Tibet are twice as large as those of Hindustan ; they have large heads and long coats, and are very strong and fierce, and are said to be a match for a lion. They are good watch dogs at night. The cow of this country has a bushy tail, which forms the *chowri* used in Hindustan ; it is of low stature, but is strong and sure-footed, and is much used as a beast of burthen in mountainous and difficult roads. The crow (or raven) is large and black. I saw very few of the celebrated Tibet ponies ; the breed is originally from *Zanskar*, a part of Tibet, ten or fifteen stages from *Lé* ; the price varies from twenty to seventy rupees. They are very fleet,

<sup>1</sup> They were in Sanskrit or Prakrit, the religion of Tibet having been derived from the plains of Hindustan. Nestorian Monks, however, were very long scattered over the countries north of Tibet, and some vestiges of their presence seem to be visible in the notions and practices of the people. Rubruquis found a number of Nestorian Christians in the states of Mangu Khán, and Marco Polo encountered them in various places between Badakhshan and China. The Goa Church also maintained missionaries in Tibet several years ; twelve were sent at one time under Horace de la Penma, besides Desideri, Andrada, and others at different periods. They all agree in the resemblance between the religion of the Lamas and Christianity.

and sure of foot, and cross the loftiest passes with ease; they feed them with hay, or, if they wish to make them fat, they give them the grass called *Rushkeh*, fresh if it be spring weather, but dry at other seasons. A horse eats one *jūd* of *rushkeh* a day. Instead of gram, they give the horses barley.

*Chaghan* is a favourite game in Tibet; it is played by two parties mounted, who attempt to strike the ball beyond two stones, and whoever does this nine times is victor<sup>1</sup>.

The want of an astrolabe made it difficult to determine the position of Lé; but from such observations of the star *Jeddi*, called by the Arabs the *Kuteb*, or pole star, as I could take, I judge it to be situate  $37^{\circ} 40' 2''$ . ;

I left Kashmir on the 16th September, 1812, and after being twenty-one days on the road, arrived at Lé on the 30th of October. The distance is not more than one hundred and twenty *cos*, yet the difficulties of the route make it laborious and tedious travelling. It would not otherwise be a journey of more than four or five days.

#### FROM TIBET TO YARKAND<sup>2</sup>.

I left Lé on the 26th of October, and set off for Yarkand. The first stage is Sabu<sup>3</sup>, (سبۇ) five *cos* due east. A village dependant on Lé, five *cos* on the other side of the mountain, was the next halting-place, but without habitations.

<sup>1</sup> A particular account and drawing of this game as played in Tibet, are given by Vigne.—Vol. ii., p. 289.

<sup>2</sup> The latitude of Lé is now ascertained to be about  $34^{\circ} 10'$ .

<sup>3</sup> This part of Izzet Ullah's route is entirely new, as Marco Polo and the missionary Goetz, who visited Yarkand, both went by a different route, or through Badakhshan. The other missionaries who penetrated to Lé, turned off thence to Lassa. It seems probable, indeed, that a Russian officer preceded our traveller; the circumstances under which this occurred are thus described in the 26th Number of the *Journal Asiatique*—"In 1774, a subaltern officer of the Neugorod regiment of infantry, named Yefremof, was carried off from his post by the Kirghizes, and conveyed into Bokhara. The Atalik appointed him inspector of his seraglio, and afterwards obliged him to render military service, in which he rose to the rank of Yuz bashi, or captain of cavalry. Yefremof accompanied the troops of the Atalik in different expeditions to Samarkand, Mawra, and Khiwa. From thence he escaped to Kokend, Kashgar, and Yarkand, and penetrating across Tibet, made his way to Calcutta, from which place he returned to Europe in an English frigate. In 1782, he arrived at Petersburg, where he published a narrative of his adventures, with some description of the countries he had visited in his travels." Moorcroft and Vigne subsequently went part of the way, but only a few stages.

<sup>4</sup> Apparently this is what Vigne calls Ayu.

*Diger*<sup>1</sup>, (دگر) eight cos, east by north, is a village belonging to L . The road is very precipitous and difficult; the first three hours were a continued ascent; the last was a declivity. The snow was above a cubit deep.

*Ahk m*<sup>2</sup>, (       ) north by east, three cos, a village of twenty houses on the left bank of the river Shayuk, and dependent on L . The source of this river is at Karak r m, as will be hereafter noticed. It runs into the river of L , and therefore contributes to the Attok (or Indus). It runs south-west. The road, after the descent from Diger, runs along a level, and is nothing but sand and rock. Before descending, a road runs north to Nobra, a place of some importance. In the summer time the road to Yarkand is by Nobra, for the lower levels are rendered impassable by melting of the snows. The governor of Nobra is named Khaga Taz n; he is the father-in-law of the Kalun of L .

*Dakchudinga*, (         ) north-east, seven hours, is a station amongst the rocks, on the right bank of the Shayuk. The road ran along either bank of the river until it was interrupted by projecting blocks of stone, when it was necessary to ford the river, and proceed along the other side until similarly impeded in this manner. In the course of the march I crossed it five times, the water up to the horse's girth. At this time, the 31st of October, icicles formed on the horse's mane. There were few places on the route where grass and wood were procurable.

*Chamch r*, (       ) north-east, four hours, on the right bank of the Shayuk—four fords on the route, one of which was very dangerous. The road was very uneven and rugged. There was plenty of wood, but scanty forage.

*Chong Jangal*, (         ) north-west, nine hours. A stage on the right of the Shayuk. On the opposite side a small stream flows into the river, in the neighbourhood of which wood and forage were plentiful. We passed two fords near the station. On the left bank were three or four houses belonging to the Lamas, hence called Lama Kasht, or village. Beyond this place there is no habitation whatever. Chong, in the Turkish language, means much; Jangal has its usual sense of thicket<sup>3</sup>.

<sup>1</sup> Jugur of Vigne.

<sup>2</sup> Urkum of Vigne.

<sup>3</sup> The use of Turkish words throughout the rest of the Journal, marks the extent to which this race must have encroached upon Tibet.

*Chong Uláng*, (چونگ اولانگ) north, four hours, a station on the right bank of the river, from whence the road runs between perpendicular mural precipices. The road itself is sandy and rocky.

*Dong Ba-ilak*, (دوڭ بايلاق) north, nine hours, on the left bank of the river : the fords were numerous, not fewer than eleven. After six hours' travelling, we came on our left to a rock of marble, which extended for a gunshot, that terminated in a striped rock like Sulimani stone. There are several *toshguns*, or halting-places on the way, where fuel and grass may be obtained ; one of these, two hours on this side of the station, is called *Kefter Khunch*, or the pigeon-house, consisting of small excavations in the rock, like dove-cotes.

*Mandalik*, (مندليک) north by east, ten hours, on the left hand of the river, abounding with fuel, but scanty of fodder. Here begins the *Esh*—this is a Turkish word, signifying Smell ; but, as here used, it implies something, the odour of which induces indisposition ; for from hence the breathing of horse and man, and especially of the former, becomes affected. The road is sandy and rocky, running along a valley ; we had to ford the stream eight times : there are several halting-places on the way, at most of which fuel is plentiful, but fodder scarce. The range of rock ceases in a high pass before coming to the end of this stage ; but rocks and mountains extend along the right bank.

*Yartobe*, (يارتوبي) north by east, five hours on the right bank.

*Kotak lak*, (کوٹک لک) north, five hours. This is on one of the feeders of the Shayuk, which river here loses this appellation, and is called the *River of Khamdán*. Wood is plentiful here, but is burnt green. It is provided here for the next stage. The smell is very oppressive. Flints are found at this place, as well as small agates and blue Sulimani stones. The road continues in a valley between mountains, and is intersected by frequent torrents.

*Chong Tash*, (چونگ تاش) north by west, seven hours, is a village situated on a promontory of rock detached from the neighbouring mountain on the right bank of the river of Khamdan. After passing the last station a broad valley opened to the left, forming the commencement of a series of valleys leading to Khafalun. About half-way another opening occurs on the left, turning

towards the south, passing through which a mountain is crossed. They call that the road 'of Sisar; and in the summer, when the waters are swollen the road from Lé to Nobra proceeds over the high lands to this pass where it descends into the valley. The road to Nobra from Sisan is a journey of seven days, over the tops or along the skirts of the mountains<sup>1</sup>.

*Khamdán*, (خمدان) west by north, nine hours, on the right of the river. On our left hand between the south and west<sup>2</sup> is a mountain of ice, which remains unmelted throughout the year. They say it is two hundred cos in extent, and on one side is Tibet Balti, and on the other Serkul<sup>3</sup>, on the boundaries of Badakhshan. From Kashmir to Yarkand, by Balti, is a journey of twenty-five days, three of which are over this glacier, and it is therefore rarely travelled. There is said to be also a shorter road, avoiding the icy mountain, but the people of Tibet keep it a secret. Large blocks of ice, some of a spiral form, were lying about the station: perhaps the place derives its name from this, Kham, a spire or curl. They say that this ice shifts, for the people of the country observe, that a particular stone, which at one season is on the side, is after some time observable at the summit of the mountain. Moreover the water which bubbles at the lower part having become ice, pushes up and takes the place of the ice above it. In some places the colour of the glacier is white, in some it is of the colour of jasper (*jade*), in some like water, and others like the sky. Fuel was procurable, but fodder very scarce.

*Yápchán*, (ياپچان) west by north, ten hours—on both sides the

<sup>1</sup> So Vigne mentions that when the Shayuk is too full for wading, travellers from Ladakh to Yarkand enter the valley of the Nobra, and then turn up a path to the right and arrive at Karakorum after crossing three passes, two of which are called Broknapal, (Izzet Ullah, Moorcroft, Braknate,) and Sisur. Vigne entered the head of the Nobra valley.

<sup>2</sup> Both copies had *Atashrek*, the east; but this is clearly an error. Elphinstone notices this passage of Izzet Ullah's journal:—Izzet Ullah, he observes, does not describe the glacier of Khamdán as forming part of the range of mountains, but as a separate mountain of ice, seen on the left of the road two marches before reaching Kurukorum, and extending two hundred cos, from Tibet of Balti to Surrikkol.—*Note*, p. 112.

It is to be inferred that the glacier here met with, is in fact part of the Mustak range, extending across the country of the Dard tribes, north of Little Tibet, to Wakán, where even the latest maps leave a blank. See Map annexed to Vigne's *Travels in Kashmir*.

<sup>3</sup> The Sir-i-kol; the lake in the Pamir mountains from which the Oxus rises, in Lat. 37° 27' N., Long. 73° 40' E.—Wood.



river; the road was irregular, and the snow lay a foot and a half thick.

On the south of the pass of *Karakúrúm*, (فراقوروم) is a small station where stones have been piled up for shelter, which they call a *burgih*, at the southern foot of the mountain, at the distance of ten hours' march, the first part of which runs north-east, and the latter north-west. There are three small houses at the place, but neither fuel nor fodder; the water was also so unwholesome, producing short breathing, that it was necessary to melt the snow for a supply. The climate is exceedingly unhealthy, and particularly for persons living on a full diet. We had, therefore, prepared ourselves by living for three or four days before on boiled rice alone. Horses suffer exceedingly from the shortness of breath, especially, in proportion as they are large of body and well-conditioned.

The source of the river *Shayuk* is on the south of *Karakúrúm*<sup>1</sup>, on the north is that of the river of *Yarkand*. The country of *Khoten* lies at twelve days' journey to the north. *Tibet Balti* lies to the south-west. The road from *Yapchan* was sometimes over heights, sometimes over level land, with snow the whole way; in five or six places we had to cross over ice. The river which we had upon our left quitted us at about half the stage.

*Northern face of Karakúrúm.* A station of two or three houses without forage or fuel; the water was all frozen; the horses were knocked up with hunger and thirst, as usual. The snow lay very deep through the whole of the way; the air was very dry, and the labour and the cold affected many persons, and being weak from our previous abstinence, we suffered much from sickness of stomach and difficulty of breathing. The first half of the road was ascent, and the second half descent, and to mark the summit stones are piled, and sticks set up with the chowris of the cow-tail to them. Two large and black crows accompanied the caravan for several cos, the people of which threw them fragments. Flints of excellent quality are found here; they are found beneath the snow.

*Sarigh-out*, (سارغات) north, seven hours: the road hither is rough and stony, and the place ill supplied, the water frozen. Several small villages occurred on the route.

<sup>1</sup> The *Shayuk* rises by two heads, one from the snows on the southern face of the *Karakurum* range; the other, from a lake in the same position a little more to the west, called *Nobra Tsuh*. See *Vigue's Map*.

*Akták*, (اكتاق) north-west, nine hours, a station on the right bank of a river. *Ak*, means white, and *Ták*, a mountain.

With exception of two or three people employed at the ferry the place was deserted. Henceforward the unwholesome air ceased, and forage, wood, and water, were plentiful.

*Khafalun*, (خفالون) north-west, ten hours, on the right bank of the river at the point of a mountain. The road ran along a valley abounding with stones and sand, and was intersected by the beds of torrents now frozen, but some of which were crossed with difficulty. Six hours' march from *Akták* was a station with wood and water, called *Shah-i-áb*; after leaving this a road was observed upon our right or to the north, leading over the mountains, by which in the summer time, when the waters are out, travellers proceed to a place called *Kaliau* in *Kokiar*, a dependency of *Yarkand*. From the vicinity of this place there was a short road to *Tibet Balti*, by which in former times the *Kalmaks* and *Kirghizes* penetrated into that country. It is said that in order to stop these incursions, water was conducted into the defiles by some contrivance, and this being frozen, completely blocked up the passages. The road hither was level, but rough with stones and sand.

*Taghneh*, (تغنه) nine hours, north by west, on the right bank of the river; opposite to a mountain on the north of it. In this mountain several chasms were exposed by the fall of large blocks, which are said to be mines of copper, which the *Kalmaks* occasionally find. The word *Taghneh* also means in *Tibetan* a copper mine. The road was rugged, and strewed with stones and ice.

*Igersáldi*, (ايجرسالدي) west by north, seven hours, on a small stony flat between two mountains, on the right bank of the river.

*Bagh-i-Haji Mohammed*, north-west, nine hours, the road good; a station on the right of the river, abounding in fuel and fodder. On the road half way is a place called *Kirghiz thicket*, where are the remains of some of their ruined edifices, that tribe having been resident here before the country was subjected to China: being in the habit of plundering the *Kafilas* they were expelled. The *Kirghizes* are a *Mongol* tribe, speaking a *Turkish* dialect. Near *Kirghiz thicket* is a pass, by which a road runs in a north-easterly direction to the sepulchre of *Shahid Ullah Khajeh*, one day's march: one night's journey from hence is a mine of *Yeshm*. I encountered people who had come from *Kokiar* to procure the *Yeshm* stone. After passing *Kirghiz Jangal*, we came to a pass on our left, which leads to *Sirikul*, on the confines of *Badakhshan*.

*Yartobi*, (يارتوبى) west by north, two hours, on the right of the river : supplies plentiful, and the road good.

*Yanghi Dawán*, (ينغى دوان) or the new mountain : the first part of the route, as far as Kulán Oldi, lay to the west, the last nearly due north ; the station is near the summit of the mountain, and furnishes little or no fuel or grass ; the cold was excessive. After two hours travelling, we came to a place called Kulán Oldi, and there separated from the river of Yarkand, for that, here, runs to the west<sup>1</sup>, to Chiragh-Sáldi, whilst we advanced to the north. We proceeded through a narrow and steep defile, down which a mountain torrent, now ice-bound, runs southward, and falls into the Yarkand river ; the road was difficult, and the weather so severe, that two of the horses of Khaja Shah Nias dropped dead in the pass. There is another route by *Chiraghsáldi* mountain, but it is longer by two days' journey than this. The road to Yanghi Dawán has been known for sixty or seventy years.

*Tezak Lak Payin*, (تيزك لك پايين) north, nine hours. A station on the left, near the sources of a stream. Half an hour after leaving our former halting-place, we crossed a pass, and the road descended the rest of the way. In the middle of the valley, the branches of the rivulet were on both sides, but they were generally frozen. This stream, which rises from the north side of Yanghi Dawán, unites with that from Chiragh-Sáldi, and passes by Mizár, when it is called the river of Mizár, and flowing thence below Far-aulik, it unites with the river of Yarkand ; before uniting with which it is called the river of Far-aulik. There were three stations on our route, one of which was called Tezak lak bala (or upper, the halting-place being called payin, or lower.)

*Mizár*, (مزار) north, eight hours. *Mizár* means a tomb, and here is the sepulture of some person of consequence, but of whom I could not learn : a few empty houses adjacent are appropriated to the accommodation of travellers. The land is capable of tillage.

<sup>1</sup> The maps, however, give it a continuous north-easterly direction. The latest and best maps of Central Asia, by Zimmerman, also place Chiragh Saldi on the east of the road : but Izzet Ullah's account is consistent, as he mentions under the station Mizar, that the road from Chiragh Saldi joins the valley on the left, that is, the west. The whole account of this part of the formation of the Yarkand river differs from the map last mentioned ; for that identifies the Mizar stream with the Yarkand river ; whilst, according to our traveller, the main stream, which had diverged to the west at Kulán Oldi, is not again met with until within three hours march of Yarkand.

The authority of Khatai (China) has lately been extended hither : from hence the Turkish language is chiefly spoken. Many individuals in the vicinity possess large flocks of sheep and horses. The road runs along an irregular and uneven valley, on either side of the river. The noxious wind again prevailed from Yanghi Dawán hither. Shortly before reaching the station, the road from Chiragh Sáldi entered the valley on our left, with a torrent running down it into the Mizar stream.

*Chakilak*, (چقلاق) north, six hours, on the right of the Mizar river, which, however, crosses it frequently.

*Khalástan*, (خلاص تن) north, six hours : on the right bank of the river of Mizar, which here runs off to the west.

*Ak Masjid*, (اق مسجد) or *Ak Masi*, seven hours : the first half of the way is north ; the latter half north-west. Although named from a mosque, there is no vestige of any such building. Forage and water were plentiful ; ice was brought from a distance. The first part of the road lay through a valley, into which another opened from the east. In some places blocks of a white stone, like marble, were lying about : beyond this a mountain of earth was crossed, called Topa-dawán ; the name signifies the earth or clay pass. We here left the stream from Khulástan.

*Aurtang*<sup>1</sup>, (اور تنگ) west by north, nine hours, a custom-house station. They examine all packages here, and put a seal upon them. They then send a Chinese officer and two Mohammedans along with the travellers as far as Yarkand. There are sixteen Chinese here, the chief of whom is called Galai-da. There are two or three Chinese accountants, and two or three Mohammedans, natives of Khatai, one of whom is equal in rank to the principal Chinese. Whenever a caravan arrives, the chief assigns them a place for their goods, and fixes a written paper, in lieu of a seal, upon those articles that are corded ; the others he inspects, and takes out any bearing duty, which he puts up along with the merchandise. On the next day he allows them to proceed with the three individuals before mentioned, whose duty it is to see that the merchants alter none of the bales. The guides conduct the caravan to the custom-house at Yarkand, where they levy from the Kashmir trader one-fortieth of the value, and one-thirtieth from all others. If it is an article that sells by weight, they levy the duty in kind ; if it is sold by tale, they

<sup>1</sup> The Oortung of Elphinstone's map. Here the roads from Lé and Badakhshan to Yarkand seem to meet.

value the article and take their proportion in coin ; if the goods have been altered, a double duty is exacted. Before arriving at the *Aurtang*, there are three stations, at the distance of one cos each, tenanted by two custom-house officers, one a Chinese, one a Mohammedan. The latter is called *Tungali*. There are two or three hundred houses near the *Aurtang* ; a river runs past it, called the river of *Kokiar*.

*Kokiar*, (کوکیار) north by west, one hour. This is a large village, containing above a thousand houses, and is under the charge of four Mohammedan officers on the part of the Chinese Government: one is styled the *Ming bashi*—two, *Yuz bashis*—and the fourth the *Alem akhond*. The mountains are visible everywhere in the distance.

*Langer* the third, west of north, one hour. *Langer* (لنگر) means *Post*, and a station of government horses is fixed here. Mounted couriers, on the part of the ruling powers, go from one of these stations to the next. There are usually three of these stations in a day's march. The second station at *Beshtarek* was seven hours. Next march there is a thicket. Between each station, at the distance of a march, more or less, three stones are placed in succession, separated by about a cos.

*Tukayi*, (توقایی) north, ten hours, a post station ; a branch of the river of *Kerghalik* runs past it. *Kerghalik* itself occurs on the road after four hours' march, and is the name both of a district and of a considerable village ; the whole of this route is cultivated and strewed with houses ; there is a market in *Kerghalik* every Monday for horses, kine, asses, carpets, &c. ; there is also a college, and a similar establishment of officers as at *Kokiar*. *Kerghalik* is so named from the multitude of crows that abound there, *Kergha* meaning a crow, and *lik* being the possessive or attributive affix. The river of *Khalistan*, which had left us at *Topadawan*, here returned to our route—gardens were numerous along our course, with willows, poplars, and apricot trees.

*Chagachag*, (چگا چگ) north, nine hours : a small village and post station.

**YARKAND**, (ياركند) four hours<sup>1</sup>. This is a well-known city, defended by a wall of unbaked clay ; the houses are of the same material : the city has five gates—the western is called the *Altún*

<sup>1</sup> The Yarkian, Hiarchan, Gurkan, and Karkan of different European writers ; when visited by Marco Polo, in the thirteenth century, it was subject to the descendants of Jangiz Khan.

gate; the south, the Khankah, is the gate of the citadel, and another gate on the south side is called the Mikrar gate; the eastern is the Kiak al Kun; the northern is the Terek Bagh gate. The principal bazar extends east and west, and has many Chinese shops. A market is held every Friday. There are more than ten colleges, supported by endowments of land.

An hour after leaving the last station, we came upon the right bank of the river of Yarkand, and crossed it; this is the same stream which we quitted on our left at Kulan Oldi. A little beyond that there is a mine of Yeshm stones in the bed of the river<sup>1</sup>; the people, however, are not allowed to work it, and when the river is lowest, the government of Khatai sends divers to explore the river for these stones, and all that are found are the property of the government: the water of the river is run off into small water-courses, for the irrigation of all the land, and canals pass through the city. From the latter the water also is conveyed by narrow channels, and kept in reservoirs for the winter, as at that season the quantity is diminished, and all the lesser channels are blocked up with ice. Hollowed gourds are used instead of vessels, as cups, jars, hookas, &c. This perhaps accounts for the extensive prevalence of goitre here. The people of Yarkand are an industrious race, and mostly engaged in active occupations as shopkeepers and traders; few live by servitude. The duty paid on foreign merchandise imported has already been described; it is only once levied, and there are no duties on internal commerce. The Chinese officer that accompanies the caravans from the station as above described, brings the goods to where they are deposited in separate chambers in the custom-house at Yarkand. On the day following, the Chinese officer compares the articles with the tickets sent from the Aurtang, and then opens and examines the packages; articles sent as presents, and in no great quantity, are not taxed. The merchants usually divide their articles in such a manner that the number shall not reach thirty or forty; so that if one man has a hundred shawls, they are entered in the name of three or four others in the same caravan.

The women of this country are not concealed, whatever may be their rank. In the Hijri year 1050, or about two centuries back, Yarkand, Kashghar, Yengi Hissar, Aksu, Kuchar, and Turfan were under the dominion of Moghul Khans<sup>2</sup>—they subsequently

<sup>1</sup> The Yeshm is the Ju of the Chinese, to which many imaginary virtues are attached; it is a species of Jade. See *Remusat. Recherches sur la Pierre de Ju*.

<sup>2</sup> This was in 1640. In the beginning of the seventeenth century, when Goez was there, Yarkand was the capital of Kashghar. It was afterwards taken

fell into the hands of the Kalmaks. The chief of the Kalmaks, entitled the Tura, resided at Ila<sup>1</sup>, and a deputy on his part was sent to Yarkand. After some time an epidemic occurred amongst the Kalmaks, which carried off the Tura, his children, his chief men, and a vast number of people. The ruler of Yarkand was one of the Khajehs of Kara Taghlik, who were favoured by the Kalmaks. A hostile tribe, called Ak Taghlik, was held in subjection at Ila. But when they saw the state of weakness to which their masters were reduced, they collected and attacked the Kara Taghliks, and seized the country. An envoy now arrived from China, but the Khajehs seized and killed him; a body of troops was sent to punish this offence, and the Kara Taghliks, availing themselves of this opportunity to interest the court of Khatai in their quarrel, persuaded the emperor to send a second army for the effectual reduction of their opponents. The Khajehs of the Ak Taghlik behaved manfully, and repeatedly repulsed the Chinese; but being at last overpowered, were compelled to take refuge in Badakhshan. The prince of that country, Sultan Shah, however, put them to death, and sent their heads to the Chinese general. The present ruler of Badakhshan, Mir Mohammed Shah, is the son of Sultan Shah: the children of the Khajehs are now in Bokhara. It is about sixty years ago since these transactions took place, and the country fell under the authority of Khatai.

There is one chief on the part of the Mohammedans in Yarkand, and two on that of Khatai,—Mohammed Hosein, entitled Hakim Beg, is the former; the latter are Chinese, and are called Ambans. Levying of customs, the management of the police, and administration of criminal justice, the regulation of the troops, and the reception of ambassadors, belong to the Chinese: the Mohammedan chief is the judge in all civil disputes, and collects the capitation tax. There is no fixed and well-regulated court for these matters; but an Alem Akhond is appointed on the part of the Hakim Beg, to discharge the duties of chief Kazi (Kazi ul Kuzzat), and he is assisted by a Mufti and Kazi. If an oath is requisite in any cause, the Alem Akhond sends the person to the Kazi to be sworn. The Hakim is never changed except for some fault; but the Ambans are changed every three years.

The chief revenue is the Alban, a poll-tax, levied from every male

by the Uzbeks, and again captured from them by the Eleuths. In 1757, it was annexed by the armies of Kien Long to the empire of China, to which it still belongs.

<sup>1</sup> More usually called Ili.

above twelve years of age. It varies from five pul to fifteen tangas, according to the means of the parties. Students, mullas, travellers, and mendicants, are exempt from this impost. There are 40,000 individuals subject to it in Yarkand and its dependencies. The next person in rank to the Hakim Beg is the Alem Akhond. All disputes between merchants and traders are settled by a jury or Panchayet of the Báýán. A Bac is appointed by the Hakim for every class of merchants; he is also called Ak Sikál (or white beard.) The term Musafir, or traveller, is applied to every foreign trader, even although he be settled here, and have taken a wife and had children in the country.

A pul is equal to one pice; a tanga is equal to fifty pul, but is not a coin, there is nothing less than a pul. Silver passes in lumps, called yambo, about the weight of 160 rupees, and such a lump was current for 224 tangas<sup>1</sup>.

The weights in use are the maund, or eight gherbils, a gherbil is equal to eight chárak; one chárak is two hundred sers, one ser seven miskals, and one miskal twenty-four nakhud or pease. Wheat is sold at the rate of a chárak and a half for a tanga. The cultivation is wheat, barley, rice, mung, and joar. They feed their horses with barley, and with barley-straw, in place of hay; they give also twists of Rishkeh, both green and dried, on which the animals fatten. A horse-market is held every Friday: all the Kirghiz horses are of small stature, and are geldings; the price varies from twenty to a hundred tangas; the utmost price is a yambo; they are in general fleet. The Chinese object to stallions, whence geldings only are brought to market; and, indeed, the people of the country prefer the latter as more docile and tractable. The bargut is a bird of prey, twice the size of a hawk, and with very powerful talons; when properly trained, it is used to chase deer. It catches them in this manner: alighting on the back of the animal, it there fastens one claw, the deer turning its head round to drive it off, the bird fixes the other talon in the animal's throat, and brings it to the ground. It is said of some of these birds, that if they miss the deer, they will fly at the hunter. One of the curiosities of this country is the stone called Yedeh, a stone taken from the head of the cow or horse, by the virtue of which rain or snow may be produced. I had no opportunity

<sup>1</sup> The standard is not mentioned, nor can we depend upon our traveller's valuation of the pul; admitting it, however, to be correct, silver is to copper about twelve per cent. higher than in Calcutta. The rate is probably not far from the truth. The lumps of silver are no doubt the ingots in which the Chinese Sycee silver is commonly current.



of observing the fact<sup>1</sup>; but the truth was attested by very many persons. The individuals who employ the stone are numerous; they are called Yedejis. The stone is to be smeared with the blood of some animal, and then thrown into water: a charm is read at the same time, upon which a strong wind springs up, and then rain and snow ensue. The virtues of the stone are confined to cold countries, and it would therefore be unavailing to transport it to the sandy districts of Hindustan, as Hariana and Bikaner. The truth of the story is known to God alone.

The dignities which the Chinese authorities confer upon the Mohammedans are two—the first is called Wang, the second Baiseh; the first wears a peacock's feather, with three eyes, in his cap, and an ornament called Jug-nu; the latter is round, of the size of a pigeon's egg: it is of seven kinds—the first worn by the two orders is made of rubies, the second of coral is worn by the Hakim, the third of lapis lazuli, the fourth of blue glass, the fifth of white glass, the sixth of white stone, and the seventh of silver: the last five sorts are worn by Mirs, according to the scale of their respective ranks<sup>2</sup>. There are forty or fifty Mirs in every city under the orders of the Hakim. The Mirs receive land, or salary, or allowances, according to their degree, from the Chinese government. The sovereign of Khatai is called Khan, and his capital Pehin<sup>3</sup>. The chief force of the Chinese is infantry, armed with matchlocks and bows and arrows.

#### FROM YARKAND TO KASHGAR.

The custom station or Aurteng of Karawul Jâsh, (قراوول جاش) sixteen yols<sup>4</sup>. (يول) Half way to Kokrebat (كوكريباط) we passed

<sup>1</sup> This is a very ingenuous confession, and calculated to give a favourable notion of our traveller's veracity, in spite of a little tincture of credulity.

<sup>2</sup> According to Morrison, under the word "rank," the balls or buttons are nine:—One, of a red stone; two, of coral; three, of carved coral; four, of a blue stone; five, of an opaque blue stone; six, of crystal; seven, of a dull white stone; eight, of gold; nine of silver.

<sup>3</sup> Both copies of the Journal write this Pehin, the Tartar pronunciation, no doubt, of Peking.

<sup>4</sup> This term, now first introduced, is subsequently thus explained. Yol is a Turkish word, signifying originally road or way, but it has now come to designate a certain distance. One yol is said by some to contain 360 fawalik, and one fawalik is equal to two Gez (or cubits) of Shahjehanabad: others say that a yol contains only 360 cubits, two of which in like manner make a fawalik: 70 or 80 yols form a moderately long stage. The latter ratio seems the most likely to be correct, as then a mile will be equal to about two and a half yols, and about thirty miles will form a stage, not often although sometimes exceeded.

a number of stations, called Keshlaks; but from thence to the custom-house none occurred, except the remains of a mansion built by Abdullah Khan. The winter dwellings of the people of the country, who during the summer months reside in tents, were originally called by the name of Keshlak, and it has thence come to signify any village. At this station the passports of those going from Yarkand to Kashghar are examined and countersigned.

The Aurteng of Chemlun, forty yols. A good road: the passports are here again examined.

Aurteng of Tussaluh, fifty yols, another custom-house station: several villages on the road.

Yengi Hissar: this is a city under the Chinese government; two Chinese officers and one Mohammedan preside over it; the name of the latter was Hakim Mahmud Beg; he is a kinsman of the Hakem of Kashghar.

Paichánd, a village and custom-house station, ninety yols.

Kashghar, (كاشغر) ninety yols. A well known city, where I arrived on the second day of the Moharram, in the year 1813. We alighted at the house of Samijon, a Tashkend merchant, to whom we brought letters. The wife of the Hakim sent me a dressed skin, and a Jama of Khatai. The Hakim of Kashghar was named Yunas Beg; he had left the city to pay his respects to the Khan of Khatai on the second Shaban, and settle the rate of tribute. Kashghar pays six thousand tangas a month.

Mullah Nazr of Kashghar had accompanied Sekander Beg, the wang of the ruler of Kashghar, twice to Pehin, and had kept a register of the stages of his route. He allowed me to take a copy of his journal, and added orally such observations as he recollected. The following account is derived from his information:—

#### ROUTE FROM PEKIN TO KASHGHAR.

[The account which Izzet Ullah received from his friend, presents little more than a list of names and distances, but with respect to the former, at least, its accuracy is unquestionable, as many of them are identifiable in D'Anville's Atlas, due allowance being made for the peculiarities of French and Persian spelling. They also occur with additions on a MS. Chinese map on a large scale in the East India Company's Library. The coincidences with the Atlas as formerly pointed out are reprinted; and I have added one or two more from the map, with the assistance of Mr. Hutteman, distinguishing them from the few notices of the original, by inclosing

them in a parenthesis. It may be remarked that the same identification is not practicable in that portion of the route which lies west of China; few names, except those of the large towns, being traceable; in truth, however, the minor stages are mostly of a temporary nature, varying at different periods, unlike those of China, which are permanent villages and towns.]

Pehin, پکین is the capital of China, which is also called Machin, and the residence of the sovereign, whose title is Khan, and who belongs to the nation of the Manchus. The present monarch is named Cha Chatek; he has been eighteen years on the throne. His father Cha Tun reigned about ten years. His predecessor Ai Zin Khan was the emperor who wrested Kashghar and other places from the power of the Khajehs.

		Yols.	
Langsang,	لنگ سنگ	50	(The Leam heam hien of the map.) A village. The road is stony and crosses a large river by a bridge; the river runs from a northerly to a southerly course; (the river is the Hoen ho.)
Jo jo,	جوجو	70	(Tso cheou, Do.)
Be kha,	بیخا	—	(Pe keou ho, Do.) A river on the road crossed by a bridge (the Cha ho river.)
Anshowi,	انشوی	70	(Yomtchien hie, Do.)
Bu din fu,	بودینفو	50	(Pao ting fou, Do.)
Jing tengi,	جنگ تنگی	45	
Wang do shen,	وانگ دوشن	45	
Ding ju,	دنگجو	60	(Ting tcheou, Do.)
Shin lo shen,	شینلوشن	50	(Sing lo hien, Do.)
Fu jin gi,	فوجنگی	45	
Jig zing fu,	جگژنگفو	45	(Tching ting fou, Do.)
Khoai lo shen,	خوایلوشن	60	Road mountainous.
Jing sing shen,	جنگ سنگشن	70	
Kan lo wi,	کانلوی	40	
Ba jangi-i,	بجنگیپی	40	

		Yols.	
Fing ding ju,	فنگدنگجو	50	
Zer i shi,	زريشي	50	The road crosses a mountain pass.
Sheo yung shen	شېوينگشېن	50	(Cheouyang Shen, of D'Anville, in the province of Shansi. It is singular that the great wall, which, according to the map, should have been passed in this part of the journey, is not here adverted to.)
Tang ga li,	تنگ گالي	50	
Wang khu,	وانگخو	70	
Shan gu shen,	شنگوشن	70	Knives, scissors, and chakmaks are manufactured here.
Ji shen,	جيشن	60	
Fang yu,	فنگيو	50	
Jai shu shen,	جېشوشن	80	
Ling shi,	لنگشي	80	(Ling che hien.) The road runs through a valley, in which is a stream, crossed by a bridge.
Rin gi,	رنگي	40	
Khu ju,	خوجو	60	(Tcho-tcheou.) The road runs over hills.
Ju jing,	جوجنگ	50	(Tchao-tching.) Several streams cross the road.
Khun dang shen,	خندنگشېن	35	
Fing yang fu,	فنگينگفو	60	(Pin yang fou.)
Seng i,	سينگي	60	(Tsi chan.)
Khu ma,	خوما	70	
Wang shi,	ونگشي	80	
Be sheng,	بېشنگ	80	(Van suien.)
Fin jou ye } ling jing, }	فنجو يي لنگجنگ	70	
Yeng je shen,	ينگجېشېن	70	
Sa fu di,	سفودي	70	Tea is brought here from

Yols.

- Changnan (Chantong) and Khunan (Honan); but the best kind, or Kokchai, is sold at Pehin.
- Tung gan, تنگن 70 A city on the right bank of a large river running north and south; it is deep enough for vessels.  
(This is the Hoangho, or yellow river: the city is probably Tongquan, seated at the confluence of the Hociho and yellow river.)
- Ju-ai mu, جوايمو 40 (Hoa-in) a very large temple is situated here.
- Khoa jo, خواجو 50 (Hoacheou.)
- Wai tan shen, واي تنشن 50
- Lingtong, لنگ تنگ 80 Near this city is a mountain with warm springs, said to be very beneficial in cutaneous disorders. Sulphur is also brought from the mountain. "Ling" in Chinese means cold, and "tong" copper.  
(This is no doubt Lin tong hien.)
- Shing an fu, شنگ انفو 50 (This is Sin gan fou, the capital of the province of Shensi. It is described in the Journal as a large city with many Mohammedans settled in it; they are called Tungani, it is added, from their having first settled in Tungan (Ton quin?) in like manner as in Hindustan, they are called Turks. The course of our traveller here changes from west by south to due west, and presently to north-west.)
- Sheng shen, شينگ شن 50 Another large city on the left bank of the river; boats of two or three hundred mans burden ply on the river.  
(Perhaps Tcheou-tcheheu.)

		Yols.	
Le sun,	لیسون	70	
Chan chou,	چنچو	40	
Yang shu,	ینگ شو	90	
Weng ju,	ونگاچو	70	(Long tcheou.)
Jan ga u,	جانگاو	80	
Wa yi za,	وایزا	45	
Chen ju,	چینجو	55	
Be shu wi,	بیشوی	70	
Fing lang fu,	فنگ لنگفو	70	A city (Pin-leang-fou.)
Wa-teng,	واتنگ	70	The road runs between mountains from east to west.
Lung de shen,	لونگدیشن	50	Road in a valley between mountains and over a pass.
Jing ning ju,	جنگ ننگجو	90	(Tsin-ning tcheou.)
Jang ja yi,	جنگ جای	90	
Ju-ning shen,	جوننگشن	90	
Shi gang yi,	شیگنگی	60	(Si cong i.)
An dang shen,	اندنگشن	60	(Ngang ting.)
Jing ko wi,	جنگ کوی	60	
Jing sho i,	جنگ شوی	70	
Jo zo yi,	جوزویی	60	
Lan ju,	لانجو	50	A city on the right of a river running from east to west, and crossed by a bridge of boats. (The city is no doubt Lam tcheou, on the Hoangho, but the course of the river must in that case be erroneously described.)
Sha jin yi,	شاچینیی	50	
Ko sho yi,	کوشوی	70	(Cochoui). Road amongst mountains and over a pass.
Khun jing za,	خونجنگزا	50	
Cho ang lang,	چوانگ لانگ	70	A city: (Tchoing lang ing.)

		Yols.	
			Many windmills ; musk of a good quality is procurable here.
Ao shin yi,	اوشين يي	30	
Cha ko i,	چاکوي	—	
Jing chang li,	جنگ چانگ لي	50	
Khong,	خشونگ	60	
Go lang shen,	گولانگشن	30	
Jing shen li,	جنگ شن لي	60	
Da khi ya,	داخييه	40	(Ta-ho-y on the map.)
Lan jo,	لانگجو	30	(The city of Leangtcheou.)
Do lang,	دولانگ	50 <sup>2</sup>	
Sha kha,	شاده	40	
Yong chang,	يونگ چانگ	70	(Yong tchang oei.)
Shawi chutra,	شويچوترا	70	
Sha ku wa,	شاکوا	50	
Shing ni,	شنگني	40	
Shan dan,	شندن	40	
Dun lu,	دنلو	40	
Ko chin za,	کوچين زا	30	
Kan ju,	کن جو	40	(A large city ; the city of Kan cheou.)
Sha jing yi,	شاجنگي	50	
Ku yi,	قويي	40	
Go ti,	گوتي	40	
Khachu dán,	خچوادن	50	
Shang pu,	شنگپو	50	
Yan chi,	ينچي	30	
Fin jing za,	فنجنگزا	40	
Lang shu yi,	لنگشوي	60	
Su ju,	سوجو	40	A large city, the first belonging to China proper, on the road from Kashghar. (A circumstance that identifies it with Sou tcheou.)

		Yols.	
ai gu ouden,	جاىگواودن	70	A village near one of the gates of the great wall of China. (This confirms the preceding, Soutcheou being a short distance within the wall. It may be observed, that the route is singularly circuitous.)
Khoi khoi fou,	خوپخويفو	90	(Hui-hui-phu.) This and most of the following are <i>Aurtengs</i> , custom-house stations or guard-houses; it is said that the tomb of Saâd wakas is here.
Sha li,	شالي	110	
Dartu,	دارتو	90	
Senda gu,	سنداگو	30	
Ku lun ji,	قولونجى	90	
Shu kan,	شوكن	90	
An si,	انسى	70	
Be dung za,	بيدونگزا	90	A custom-house. The country about this is a wilderness.
Khanluyunza,	خندلويونزا	80	A custom-house.
Wa chan za,	واچنزا	80	Ditto.
Ma ling jing za,	مالنگجنگزا	70	Ditto. The hills are low.
Shang shang sha,	شنگشنگشا	80	Ditto.
Sha jan za,	شاجنزا	90	Ditto.
Ko shoi,	كوشوي	80	Ditto.
Chang sho i,	چانگشوي	70	Ditto.
Gazeh fi zang,	گزه في ذنگ	140	Ditto.
Kha lungan,	خالونگن	80	Ditto.
Kamul,	قامل	70	A city: the language is Turk. This city was subject to China before the conquest of Yarkand. N.B. It should be Hami, called also Khami and Khamil.



		Yols.	
Sumakyaghu,	سوماقبيغو	70	(Sumakarhu on MS. map.)
Tughachi,	توغاچي	70	
Yazachawan,	پازاچوان	80	A custom-house: road level.
Lo dong,	لودونگ	90	Custom-house.
Autunguza,	اوتونگوزا	140	Ditto.
Outera germa,	اوتراگرما	90	Ditto.
Kush,	قوش	140	Ditto.
Ku shu i,	كوشوي	70	Ditto.
Chiktam,	چيكتم	90	Ditto.
Fijan,	فجان	90	Ditto, in the desert of Turfan.
Lamchin,	لماچي	70	A village dependant on Turfan, with a running stream, the road rough. (Lamtchin of the map.)
Sangam,	سنگم	90	
Turfan,	طرفان	90	A ancient city, the present residence of the Chinese Governor with a Moham-medan Hakim; the old city of Turfán is in ruins; its site is fifty yols from the present. It is called also the city of Dakianus, the sleepers of Kaf having occupied a cave about twenty yols on the south of the old city. (This piece of information is more curious than true. Turfan is well known.)
Yu ghan,	يوغان	70	A Custom-house.
Tu-kun,	توقون	60	Ditto, and village. (Takun pass, MS. map.)
Su-ba-shi,	سوباشي	90	Ditto, between mountains.
Aigher-bulak,	ايغربولاق	60	(Bulak or Pulak is a well,) a custom station.

		Yols.	
Kamush-Akma,	کاموش ااقما	120	Ditto, amongst mountains.
Keraf sin,	قرافسین	90	Ditto.
Aushak tal,	اوشاق تال	150	(The Outchaetel of the map.)
Tabalghu,	تابلغو	90	(Tarbatchi.)
Kara sheher,	قراشهر	90	A large city of the Kalmaks, on the left of a navigable river running from east to west. An Amban on the part of China rules over the city; and a Hakim presides over the Kalmaks, they call the latter Ji-shan. (This name is, no doubt, traceable in the Harachar of the map; the form of it as here given is most correct, for it means something, 'The black city.' Harachar it would be difficult to expound. The direction of the river is as usual wrong, for it runs from north-west to south-east. There is, however, a great disagreement between D'Anville's map and the original map before alluded to, the latter making the Harachar river totally distinct from the river of Yarbant, and formed of two streams called the Chultos and Haptisihai, which not far from the city fall into the Bosthu Lake, a lake much larger than Lop Nor, some way due north from the latter.)
Bash ir gam,	باش ایرگم	90	A custom station—the river is on the left of travellers going from China to Kashghar, and runs to the south.

		Yols.	
Korla,	کورلا	40	The road mountainous, but not difficult.
Kara su,	قاراسو	70	A custom station.
Chir chi,	چرچی	140	Ditto, dependant on a place called Bugar.
Chider,	چدر	160	
Yangi hisar,	یہنگی حصار	60	A village. The road runs through a forest of trees, used as fuel, called Tograk. N.B. Yanghizar of the map.
Kamush tureh	قموش توره	110	A village of about 500 houses dependant on Bugar.
Ayad,	ایاد	80	A village.
Bekeb,	بکہ	140	Ditto.
Ku cha,	کوچا	80	A city on the left bank of a river, running south; crossed by ferry. (Coucha of the map.)
Kizil,	قزل	160	(Catsal. Do.)
Siram,	سیرام	40	A city. A stream crosses the road, running south, crossed by ferry.
Ba i,	بیای	80	A city on the right bank of a river.
Aun bash,	اون باش	60	A custom-house; a fordable stream crosses the road.
Ak erik.	اقریق	70	A custom station.
Kara yulghen,	قرا یولغن	40	Ditto.
Jam,	جام	40	Ditto. A few houses of cultivators.
Aksu,	اقسو	70	A celebrated city, under the usual joint administration. On the road is the small stream of Ila, which gives its name to a city formerly the capital of the Kalmaks; it is fifteen days from Aksu, west by north. Ila is now the principal military station of

Yols.

the Chinese, being occupied by the commander-in-chief, styled Jung-ju, (Dschangiun or Tsiang kiun), with a force of 100,000 horse. Sixty days north from Ila is Yelduz, the actual residence of the chief of the Kalmaks: a range of mountains extends to the north of Yelduz beyond which the country is unpeopled. On the west of Ila is a large piece of water called Azashk kol, which is the limit of the Chinese power in that direction. The Kazzaks occupy the country between Ila and the Russian frontier, which they thus separate from the Chinese. Ila is properly the name of the river on the borders of which stood the city, thence so called, and which is now deserted. There is the grave of Tughluk Timur, the first of the Chaghatai Sultans who adopted Mohammedanism. At present the appellation of Ila is applied to two cities, one called also Gulja, occupied chiefly by Mohammedans; the other Kurah, where the Chinese troops are stationed, and which is the residence of the Chinese Governor-General of Moghulistan and of the Kalmaks. These two cities are one march apart. At a place south of Ila they find a kind of stone which they use for fuel (coals) instead of wood; it is of two kinds, one of which emits a fragrant, the other an offensive smoke. The same substance

Yols.

is found one march from Aksu, in a mountain; but it is not burned. (Ili or Gulja was visited by M. Poustemtev, in the Russian service, in 1811, and his description of it is published in the second number of Klaproth's *Magasin Asiatique*. The Chinese forces stationed there are much exaggerated in the text, being under 4000 Manchu troops, with 28,000 local militia. M. Poustemtev does not mention the use of coal.)

Kubu,	قوبو	80	Custom station: a large river running to the south.
Yengi arik,	يىڭى اريق	70	A village.
Wuchut,	ووچوت	170	A station.
Yazendu,	يىزندو	70	A station: much wood of Toghtrak trees.
Autuz kimel,	اوتوز كېمە	56	A custom station dependant on Yarkand: Toghtrak trees and reeds.
Kingrak,	قەنگراق	30	Ditto.
Kokchul,	كوكچول	100	Ditto.
Yarchuk,	يارچوق	100	
Kashkopardak,	قوشكوپەردەك	60	
Marli ash,	مارلىباش	50	
Shakur,	شاقور	50	A halting-place, not inhabited, on the right bank of the Kashghar river.
Ak chakal,	اقچەكل	150	This and the two next are mere halting-places, uninhabited.
Pimash,	پېمىش	60	
Tuktalghen,	تۇختالغەن	50	
Yangi abad,	يانىڭى اباد	90	A post station dependency of Kashghar

	Yols,	
Fyzabad,	فیض آباد	50 A large village 1000 houses.
Kimayiuy,	کیمایوی	50 Halting-place and ferry over the river of Kashghar.
Abad,	آباد	70 A village dependant on Yarkand.
Kashghar,	کاشغر	70 A celebrated city, in latitude something above 40 degrees. Khoten is the name of a neighbouring country, the surface of which is chiefly sand and desert. It abounds with wild asses, camels, wild cattle, and musk deer; the camels have two dorsal humps, and are of great speed. Khoten has six cities besides, the chief of which is called Aichi, (ایچی) and is governed by a Chinese and Mohammedan. One stage south from thence is Karakash: three stages north Yurungkash: and the same distance east is Tagh: three days further east is Kiriya: north-east from Tagh, four days, is Chira, and three days, north-west, is Nia Kashlak.

From Yarkand to Aichi is eight days' journey, the whole through a desert. Yarkand bears from Aichi westward, inclining to north: the names of the stages are as follows:—

Postkám,	پوستکام
Luhuk,	لوهوک
Chulak,	چولاق
Gamah,	گماہ
Muji,	موچی
Pialma,	پیالما
Zerwa,	زروا
Aichi,	ایچی

[A list of stations from Kashghar to Khoten, as derived from the Chinese authorities, is published by Klaproth ; that route makes the distance six stages instead of seven, and the three first only agree : they are written by him, Yerkcang, Po-tzu-tsiang, Lo-kho-terianger, Go-matai, Gung-delik, Bian-urman, Khotian.]

#### FROM KASHGHAR TO KOKAN.

Kashghar is pronounced by the people in general Káshkár. (قاشقار) It is defended by a mud wall, with four gates. A market is held every Friday in the city, except that for horses, which takes place without the wall. A great number of horses are brought here for sale, chiefly by the Kirghizes and Kazzaks ; they are all geldings, stallions are very rare : the former are sold at from twenty tangas to one yambu. Mules are preferred by the Chinese, who are said to cross the breeds of horses and kine ; but I saw none of the breed.

The residence of the Chinese governor, and most of the Chinese, is without the city, in a separate suburb, termed Gul-bagh. There are more Chinese troops in Kashghar than in Yarkand, there being about one or two thousand in the latter, whilst five or six thousand are stationed in the former.

Kichek Indejan, (كچك اندجان) west by north, five hours, a station on the bank of the river of Kashghar : no inhabitants

Kona Karavel, (كونه قراول) west by north, six hours.

Aurteng, or custom station, west by north, three hours. A few houses are in the city. The passport for leave to quit the country is here examined. There is great difficulty in procuring this document ; and it is obtained by furnishing sureties to the Hakim of the city, through the intermediation of the board of merchants described in speaking of Yarkand : this, with the addition of his own signature, the Hakim delivers to the Amban. The sureties make assertion, that the traveller is a merchant going on business, and free from all claims ; and they engage to be responsible, if any cause should be hereafter shown, why he ought not to have been suffered to depart. On this a paper in the Chinese language is granted, which is produced at this station. There are no houses beyond this.

Kinchaghlak, (قنچغلك) west, four hours, a deserted station on the skirts of a mountain ; mountainous ranges extend on either hand, but at some distance.

Kizel-ouli, (كزل اولي) west, eight hours. a single house, with Kirghiz tents near it: the first part of the road is mountainous, the latter level. The cold was extreme, and water frozen. The felt tents of the Kirghizes lay on both sides of the whole of the road.

Shorbulak Kurghasham, (شور بولاق قورغاشم) west by north, three hours. Lead is found here, and exported by the Kirghizes. Shor means salt; Bulak, a spring, and Kurghasham is lead.

Shorbulak Malachap, (شور بولاق ملاچپ) west, four hours.

Oksalur, (اوق سالور) west by north seven hours; road undulating, fodder and water abundant. Ok means an arrow, and Salur, caster.

Dawan-mizar, (دوان مزار) west by north, two hours; the road leads over a steep pass; on the summit are the tombs of the Kirghizes.

Shorbulak Yessa-kichak, (شور بولاق يىسا كىچىك) west by north, five hours: fuel, fodder, and water abundant.

Yessa Kichak, (يىسا كىچىك) west, four hours—a ford here of the river, which runs to Kashghar. Yessa means level, and Kichak a ford.

Ser Kamush, (سرقموش) west, four hours, a station.

Simirjatun, (سىمىر جاتون) a halting-place.

Koh Kaf, (كوه كافى) is the name of a place about half a cos from the road on the right hand. (In Zimmerman's map this name is repeated; one Koh kaf occurs after Dawan Mizar; the other, which more nearly corresponds with that of this stage, is placed beyond Yanghin.)

Ford of the river of Kashghar.

Nukúra chádi, (نقار اچادى) on the bank of the river, there are vestiges of buildings on a hill. They say this was the place where the royal drums of Afrasiab were stationed.

Yanghin, (ينغين) west, nine hours; tents of the Kirghizes: road runs along a valley abounding with verdure.

Tukai Bashi, (توقاي باشى) north-west, seven hours: in a valley with a running stream: wood is collected here and carried on to Dawan Tirak; much snow began.

A halting-place, west by north, five hours. I lost my way on this stage; being unable to distinguish anything through the heavy fall of snow, and at last unable to proceed, I took shelter under the side of a mountain: the water was everywhere frozen.



Dahána dawan Igizek, (دهانه دوان اگيزک) four hours. The first part of the road ran west, the last south. Igizek means twins, two mountains of similar appearance being here near together; the valley, or mouth (dahána) between them is quite barren. (Zimmerman has placed this stage after Tukai Bashi.)

A station west by north, eight hours. One of the mountains called twins is crossed on this stage, an ascent of an hour and a half.

Koksu, (کوکسو) west, four hours. The source of the river of Kashghar is at this place: the road is uneven and mountainous. The second of the twins was crossed on the way, and the elevation was the same as that of the first. We crossed the river upon ice. A mountain still higher than the twins lay upon the right of Koksu.

Darwaza Dawan Tirek, (دروازه دوان تيرک) west by south, three hours. After descending the mountain of Koksu, the road leads through a narrow valley shut in by lofty mountains (hence the term darwáza, door or defile.) A stream passes along the middle of the valley, which, uniting with others, flows into the river Sir, (سير) not far from Indéjan.

The skirts of the mountain Tirek, north by west, three hours.

Archilak, (ارچلاک) north by west, ten hours; a place in a valley, abounding in fuel and Archah trees. The ascent of the mountain took up two hours, but it required eight to descend. From this mountain a road runs south to Sir-i-kol, which is three or four days' journey; but in the warm weather the state of the torrents renders it impracticable. It is necessary to make a detour to avoid the mountainous pass of Tezek. Although the snow had begun at Kinchaghlek, yet it was only from the "Twins" that it had become heavy, being now of the depth of a man's stature, or in some places of twice that depth. The Kirghizes tread the snow down so as to make it hard, and then the caravans pass; a certain number of Kirghizes are appointed to this duty, who take up their station here on the setting in of winter.

Yamán kiz, (يمان کز) nine hours: first half, north by west; second, west. This is the name of a tribe of Kirghiz who are first here met with; the road runs along a valley between two mountains, with a stream in the middle. Half-way we passed a valley on the right, in which were the tents of the Kirghizes.

A Stage, west, five hours. The road continuing along the valley. Kirghiz tents, and wood and water abundant.

A Stage, west, two hours. Tents of the Kirghizes; supplies plentiful.

Mizar Gumbuz, (مزارگنبد) west by north, eight hours. A building with a cupola and Kirghiz tombs; their tents were also pitched near the building; supplies plentiful; the road, though undulating, was less rugged; flints were found on the path.

Gulshen, (گلشن) west, five hours. A plain amongst the mountains with fruit trees, as the jujube and pomegranate; there are also other trees in abundance, and running water. A little beyond this the stream, which had accompanied the road from Archilak, separated from it, and flowing on the left of the road, continued its course towards the Sir.

The skirts of the mountain Chugur chuk, (دامن دوان چوغور چوق) four hours: first half, west by south; last half, south. Tents of the Kirghiz; the river running north, a stony valley, and supplies scanty.

Below a hill, Zer tappa, (زیر تپه) west, nine hours. The name of the place I could not learn. Kirghiz tents, and a spring on the hill. There was much snow on the road along the mountain Chugur chuk. It was an ascent for about three hours, a descent for the remainder. The snow was heavy on the descent, and several horses of the caravan perished, amongst which was mine.

Langar, a station, west, four hours. No habitation, supplies scanty, but a stream of water; the road level.

A stage, west by north, five hours. No habitations, but forage and fuel.

Aslaye, west by north, three hours. There was a lake and trees surrounding it; near it was the encampment of the Yodas, a tribe of Kirghiz, the road was level, and henceforward the hills began to disappear.

Osh (وش) west, five hours. This is the first town in Ferghana: it is of considerable population, and is well supplied with water. It is governed by a Hakim, nominated by the Amir of Kokan: the road leading to it is level and good, and the Kirghizes, whose tents occur, are dependent upon this government. From Kashghar to Kurghasham they are dependant on the former place; that is, they carry their fuel, charcoal, and other things, to Kashghar for sale. They are privileged to have free transit, and require no passport, but come and go at pleasure: they are subject to China. Those from Kurghasham to Osh are the subjects of the Amir of Kokan: they possess

extensive herds of cattle and horses. In the time of Narbuta Be they obstructed the road, but they were compelled by (his son) Alem Khan to leave it free to travellers. Osh is celebrated by the name of Takhti Suliman, and the tomb of Asef Barkhia, the vizir of Suliman, is still shown here: it is of great size. The throne of Suliman is on a small hill west from Osh, surmounted by a building with a dome. In the spring great numbers of people repair hither in pilgrimage to the tomb from all the surrounding countries, bringing with them articles of various descriptions for sale and barter. A bazaar is held in Osh every Tuesday. In the warm season the place swarms with mosquitoes, and the people construct a tall frame of four long posts in the centre of their houses, and sleep on the top of it. Nimangan is the name of a city two stages from Osh, west north-west, the fruit of which is very famous. Andejan, the former capital of the kings of Ferghana, now deserted, lies three stages west by north of Osh, and is one stage west of Nimangan<sup>1</sup>. The father of Baber, the emperor of India, Omer Sheikh Mirza, resided in Andejan.

Ardaneh, (اردانه) eight hours, west by north. A large station, the residence of a tribe of Badakhshanis: it is famous for its gardens. The road runs between hills, but is good, as the mountains do not approach very close. On the way there are many Tartar stations and places where droves of horses are pastured. Wheeled carriages are employed from Osh to the other cities of Ferghana.

Ming tappa, (منگ تپه) three hours, west. A large station: the adjacent country is divided into the pasture grounds of the Turks and Kapchaks, whose flocks are allowed to graze at will during the spring and summer months. These two tribes amount here to 10,000 or 12,000 families: they are a strong good-looking people, apparently in a prosperous condition, well dressed, and of military bearing, and present a striking contrast to the Kirghizes, who are a mean-looking race, ill-fed, housed, and clothed, and furnishing few soldiers.

Lulikhaneh, (لولیخانه) three hours, west. A station: Andejan is one march to the north, and in the same direction, at a short distance, is a place called Kaba. On the road are both Kirghizes and Kalmaks—the latter are Musalmans.

Kuperdeg, (کوپر دگ) west by north, road good, five hours.

<sup>1</sup> The name approaches to the Namgan of the map, but the situations are quite irreconcilable; one or other statement must be incorrect.

Several stations on the route; a river on the way, crossed by a bridge.

Marghinán, (مرغان) six hours, west by north: it is also called Merghilan, and is one of the chief cities of Ferghana. It contains the tomb of the celebrated monarch Sekander Zulkernein (Alexander the Great). The place is exceedingly pleasant, and the people well-disposed. The ruler is the heir of the Amir of Kokan. Silk and shawl-wool are abundant here, and the people manufacture shawls, although of an inferior workmanship to those of Kashmir. The bulwarks are of clay, and they are in a dilapidated condition: there is a large minareh in the town, of burnt bricks.

Akbeg, (اق بیگ) five hours, west by north. On the road the stations are numerous, but we crossed part of a desert.

Kara khatai, (قراخطاي) four hours, west by north. A station of Mohammedans: there are two roads from Merghinan to Kokan, one thickly peopled, the other leading through a desert—which latter we followed.

Kokan, (قوكان) eight hours, west by north: it is also written Khokand. (خوقند) It is a large city, without a wall; from the time of Narbuta Be it has become populous—beyond it there are not many more stations; it has a number of canals supplying every house. Amer Khan is the present ruler—two years ago, or in the beginning of A. D. 1228, it was subject to Alem Khan, his elder brother; but, in consequence of his tyrannical conduct, he became the object of universal detestation, and upon his march to Tashkend, the whole army mutinied, and, deserting him, raised the younger brother to the sovereignty of Kokan. After a short time, Alem Khan returned to Kokan to recover his authority, but lost his life in the attempt.

Alem Khan and Amer Khan were both sons of Narbuta Be. The Amir of Kokan maintains a force of ten thousand horse, and pays them by grants of villages and lands; they cannot keep the field above two months at a time, as they carry with them provision for no longer a period. The other troops, raised by the tribes, amount to thirty thousand; but they only engage to serve one month at a time, and that only once a year. Their services are not paid by the Amir. The people subject to the Government of Kokan are of the Kirghiz, Turk, Kapchak, Ming, and Kazzak races. The troops are mostly armed with spears—some carry matchlocks. The chief cities belonging to the Amir are Osh, Namangan, Kasán, Chus,

one stage from Namangan, Andejan, Marghinan, Kánbadám, Ashferek, Khojend. All these, except Chus and Namangan, are to the left of the Sir, the same river as the Sihun. Namangan and Chus and the hill country of Indejan are on the right of the river: the latter is rich in verdure and abounds with fruit. The forts of Turkestan are Sharukhiab, Tashkend, and Siram. The country about Tashkend is called Turkestan. Formerly Tashkend was named Shásh; it is very pleasantly situated; the river Chirchek flows below it. To the north of the mountains of Andejan the country is a barren plain; to the north of which are the tribes of Kazzaks and Kara Kalpaks, dependant on Russia. The capital of the Khan of the Dast Kapchaks, Bulghar, now known by the name of Kazan, is in the Russian territory. The western boundaries of the wastes extend to the sea (of Aral or the Caspian), the east to the possessions of China.

The chiefs of the Kazzaks have not the title of Khan, but Tura, or chief or head man. Amer Khan in Kokan strikes coin in his own name—one tanga is equal to sixteen puls, and one pul is about two mashas. A gold tila of Bokhara sells at Kokan for 150 tangas, the coin of the country, which is a copper coin washed or plated with silver. The Khotba is not read in the name of any one person; and although there is a good understanding with Bokhara in appearance, there is at bottom great animosity. There is entire independence of that state, but Alem Khan is obliged to keep a force as a defence against the pretensions of Bokhara. The language of Kokan is Turkish; the people of the city are Tajiks or Persians: the chief civil minister of Amer Khan is Mirza Yusef of Khojend. Mirza Asmet Ullah is his deputy. I received great kindness from Mirza Yusef, and he was very desirous I should remain in Kokan.

#### FROM KOKAN TO SAMARKAND.

Besh arik, (بیشاریک) eight hours, west by south, a station; a bazaar every Monday: it is dependant on Kokan. Very many stations on the road.

Shahbirdi, (شاهبیردی) one hour, west by south, a station and market.

Kan badám, (كانبادام) three hours, west by south, a large town like a city, having a mountain on the north-west, and a river running along the skirts of it. Formerly the place was famous for

almond trees (whence the name, *Badám* meaning "almond"). Stations all the way from Kokan.

Moharrem, (محرم) four hours, west by south, a village with a mud fort on the left bank of the Sir, about an arrow's flight distant.

Khojend, (خجند) seven hours, west by south, a celebrated city, about two bow-shots from the left bank of the Sir, defended by a fort and mud wall. Fruit is very plentiful and excellent. The people are of a kindly and cheerful disposition, the people of the city speak both the Tajik and Turk languages. We followed the course of the river through this stage.

Ak tappa, (اق تپه) two hours, south-west, a station with a mud fort: at half a fersekh from Khojend we crossed the Khojend river, which is distinct from the Sir, by a bridge.

Ak su, (اق سو) three hours, south-west, a station; the last under the authority of Kokan.

Kur ket, (کورکت) two hours, south-west, a station with a mud wall, subject to Uratappa, the authority of which government here begins.

Ura tappa, (اوره تپه) eight hours, south-west, a city between two lofty hills, over which the houses extend; it is defended by a mud wall. The ruler of this place for the last six years has been Khajeh Mahmud Khan, a native of Samarkand, a descendant from the Khaja of Herat, and related by the mother's side to Abulfaiz Khan, who was king of Bokhara. He was the son of the sister of Khoda Yar Be, Usbek of the tribe of Yuz. Some years since, before the government of Mahmud Khan, Khoda Yar Be was the ruler of this district; after his death Ura tappa became subject to Bokhara, until Alem Khan took it. Having left it but weakly garrisoned, Mahmud Khan succeeded in surprising it, and gained possession of the place. He professed to have done this for the service of the king of Bokhara, Hyder Beg, to whom he wrote on the occasion, and who readily encouraged him in opposition to Alem Khan. With this support and that of the Usbeks, to whom he was of kin, and who therefore flocked to his assistance, he soon became too powerful for the Amir of Kokan to assail; and he has since held undisturbed possession of the city and adjacent country. The coins are struck, and the Khotba read in the name of the king of Bokhara; but his supremacy is acknowledged in no other respect. A number of the Yuz and Kirek Usbeks are spread about Ura tappa, and constitute

the best forces of Mahmud Khan—upon occasion, they can furnish him with fifteen or twenty thousand horse:

Bekhani, (بخانی) a station near Ura tappa.

Urakinet, (اوراکنت) another station near the same.

Siyat, (سیات) five hours, south-west, a large village, with a mud fort, dependant on Ura tappa.

Yam, (یام) two hours, south-west, a large village, with a mud wall and market : it is the last place in this direction dependant on Uratappa.

Kuduk, (قۇدۇق) eight hours, west by south : the word in Turki means a well, there being many wells on the spot, which is tenanted by Usbeks.

Dizikh, (دزخ) six hours west ; it is also called Jizikh : it is a considerable town, defended by a mud wall and fort, and governed by Abdurrasul Be, the brother of Hakim Be : the passes of all merchandise from Kokan to Bokhara, are made out here, and forwarded to the latter place, where the duty is paid.

Ilan Ute, (ایلان اوتی) two hours, west, a place abounding with snakes in the summer ; at present there were none to be seen. The mountains here approach on either side, so as to form a narrow gorge : on the northern side an inscription is engraved upon a stone in the mountain, stating that Sultan Abdullah Khan, in the Hijri year 977, with an army of 100,000 men from Tashkend, Turkestan, and the steppes of the Kapchaks, made war upon the Khans, and defeated them with so great a slaughter, that for a month after, the stream which passes by this place ran with blood. The stream comes from Dizikh.

Yangi Kurghen, (یانگی قورغنی) four hours, west by south, a castle dependant on Dizikh, occupied by the Usbeks. The road good and mountains retiring.

Bulak Mallachap, (بولاک ملاچپ) four hours, west by south, a spring : no population.

Khisht Koperdek, (خشت کوپردک) two hours, west by south, a bridge of baked bricks over the river.

Kara Kalpak, (قراقلیپاق) one hour, west by south, a village occupied by the people so named, who are a branch of Usbeks resembling the Kazzaks : there are other stations of them on the road.

Darya Kohik. This is a river which comes from Derwaz and

Sirkol, and after irrigating the plain of Samarkand, and supplying Miankal, it passes to Bokhara, and furnishes that city and vicinity with water. After passing the river, we arrived at Samarkand; this river sends off a branch to Deh Bed, which is one fersekh and a half from Samarkand. The sons of Mohammed Amin, the predecessor of Mir Hyder, reside at Deh Bed, which is a pleasant place with many gardens.

The city of Samarkand, (سمرقند) two hours, west by south; a celebrated city, and the seat of the sepulchre of Amir Timur; a lofty building with an immense cupola: within it is a remarkable slab of a brilliant green stone, and above it is a plate with an inscription, with the name of Timur engraved on it. Formerly the dome was gilt, but Shah Murad Be stripped off the gilding, and took it away; it is now merely of stucco. The attendants are in much poverty; they told me that formerly they were supported by an allowance from the Emperors of Hindustan, which ceased with Mohammed Shah; and they wished to know if there were in India any of the descendants of Timur, whom they might apprise of their condition. The observatory of Mirza Ulugh Beg was formerly here, but it was demolished by Shaiban Khan, and there is only a mound of rubbish left.

The tombs of Khojeh Abdullah Ahrar, of Abul Mansur Maturidi, of the author of the *Bedaya*, and other eminent and illustrious men are also to be seen here.

Samarkand is defended by a mud wall, as well as a citadel of earth. The interior of the fort is inhabited, as well as the suburb; in the centre of the city is a large hexagonal building, surmounted by a cupola, and in each angle is a market. There are many large colleges in the city; the largest is the Madressa Khanum, but it is now in ruins. Some of the colleges are still maintained, as those of Shirnak and Tilakari, founded by Baling tosh Beg; the principal of the Shirnak college is named Abu Sayid; he is the chief cazy also, and is one of the most learned and amiable men in Samarkand. The Tilakari college has two principals and two scholars. Opposite to the Shirnak college is that of Ulugh Beg, in which is the chamber of Mullah Jami.

The Governor of Samarkand is Dowlet Be Kushbegi. Before the reign of Shah Murad Be, Samarkand was in an entirely dilapidated condition, and the colleges were haunted by lions and wolves. Shah Murad by great exertion repeopled the city, and it increases daily in population. There are two markets a week, on Sunday and



Thursday. Horses of the Bokhara breed are cheap. The situation and climate of this city are delightful, and running streams supply it with water. A variety of tribes are to be met with in the neighbourhood, as Mohammedans from China, and Kapchaks, and Karakalpaks; formerly, perhaps, they were scattered in different cities, but they are now collected, and are all called Usbeks. The weight of Samarkand is, one tila, equal to one miskal, but the market miskal is equal to five tilas; five bazar miskals are one gharribek, two gharribek make one pashezek, two pashezeks one yetimék, two yetiméks one nimkhora, two nimkhoras are one nim charek, two nimchareks one charek, four chareks one seer, sixteen seers one maund. Weights were formerly differently reckoned, but they have been fixed at these rates during the last two years.

#### FROM SAMARKAND TO BOKHARA.

Rebat cherkhi, (رباطچرخي) three hours, west by south; this fort was built by Abdullah Khan: Cherkhi is the name of the village near the Rebát or fort.

Dowel, (دوول) two hours, west by south, a village with a river running past it.

Nasirabad, (نصيراباد) one hour, west by south, a village: the road over a hilly country.

Kamárúk (قماروق) is a village near Nasirabad.

Ashek-ata, (عاشق اتا) three hours, west by south: it is the tomb of some illustrious person, and the village takes the same name; a large stream.

Karasu, (قراسو) two hours, west by south, a village with a mosque and mud walls: a custom station. Amir Hyder stationed a troop of Usbeks here, to protect the road from banditti.

Kitteh Kurgan, (كتةقورغان) five hours, west by south, a mud fort and walled village; it is said to be eight fersekhs from Samarkand.

Rebat Abdullah Khan, (رباطعبدالله خان) eight hours, west by south, near a station of Tartars.

Kermina, (كرمينا) seven hours, west by south, a place of considerable extent in the district of Mian Kal: on the south is a sandy desert.

A mud fort, three hours, west by south, erected by Abdullah Khan. On the road are stations ; on the south a desert.

Iranchi, (ایرانچی) eight hours, west by south, a large village ; the same country prevails, and stations are numerous on the right of the road, whilst the desert continues on the left.

Mizar, five hours, west by north, the tomb of Khaja Baha-ud-din of Nakshebend ; gardens and stations occur on the road. On Wednesday there is a large maket for horses, asses, and all sorts of articles. The tomb is without a cupola, and on the north-west of the tomb is a mosque.

The city Bokhara, (بخاراشریف) two hours west. Bokhara is surrounded by a mud wall, and contains a citadel within which the king resides. The city abounds with squares and markets, and the suburbs with gardens. The inhabitants of Bokhara are natives of Iran, and Rûm, and Nogais from Russia, and people from Kabul, and Peshawer, attracted thither by the good government of Mir Hyder and the perfect security of travelling. There are many colleges and students. Each college has endowments in land ; besides which the king gives personal allowances to the teachers and disciples, out of the Mâli Zikat, (or tax levied for charitable purposes) the rest of which is invariably distributed amongst the needy and distressed, and never goes into the royal coffers. All the affairs of the state are conducted by the king himself, without the assistance of any principal ministers, except Hakim Be, who when the king goes out from the city on any journey, is left in charge of the citadel and the administration of affairs. The collection of the Mâli Zikat, and other imposts, is in the hands of Hakim Be also, under supervisal of the king: no other officer of the state has equal authority.

There is a market for horses four days in each week. On Saturday, Monday, and Thursday, it is held in the city, on the side of the gate of the desert near the citadel: on Wednesday, it occurs without the city near the tomb of Baha-ud-din. Horses of no value only are brought to market, their price is from ten to fifteen tilas: horses of higher cost, or from 100 to 150 tilas, are to be had of the dealers at their own houses, and are brought by brokers for inspection: but there are very few, and it would be difficult at any one time to collect from fifty to one hundred horses of this class. Mares are scarce here: those of the best kind sell for twenty tilas according to the price current ; but it is not the custom to sell them at all, as they are kept for breeding, and it is only when the market

price is higher than usual that they are ever offered for sale. The usual number of horses for sale, on each market day, is about fifty or sixty, of which not more than five or ten are disposed of. The horses of Kará Shahar or the Uzbeki horses are small but hard working and strong, they are bred about Miánkúl and Shehr Sabz, and sell for from seven to forty tilas: the Turkoman horses are of a good figure and active, but they do not, it is said, bear fatigue so well as the former; they sell for from twenty to one hundred tilas; they are brought from either bank of the Sihon and the country about Merv: they are now scarce. The Kazak horses are fat and low, but sure footed: they cannot bear heat: they used to abound in Kashgar and Yarkand, but of late years there has been much destruction of them in consequence of want of forage, and their being slaughtered for food in seasons of general scarcity. Asses of a large size and great strength, about as big as the ponies of Hindustan, sell at from one tila to twenty: there are no mules. The camels of the Kazaks are two-humped and well covered with hair, but they cannot endure heat: they travel well over mountains and in clayey and muddy soils, but they cannot carry equal burdens with the single humped camel. The tila is a small gold coin weighing one miskal, and passes for about twenty-one tangas: the tanga is a silver coin weighing one dirhem: on one face is stamped Zerbi Bokhara Sherif, and on the other, Amir Al Momenín, Amir Hyder. Rupees are not current.

I arrived at Bokhara on the 20th of Rebi-as-sani, A. H. 1228, (the 21st of April, 1813,) and took up my abode at the house of Karabash Bai, a merchant of Tashkend, with whose brother I had made acquaintance in Kashghar.

A caravan goes every year from Bokhara to Russia, and one comes annually from Russia to Bokhara: these caravans consist of 4000 or 5000 camels, and are two and three months on the road. The chief commerce of Bokhara is with Russia. The Russian caravan brings iron, copper, silver, silver and gold wire, seal skins and other articles: from Bokhara go coarse chintzes, cotton yarn, black sheep skins from Karakul<sup>1</sup>, &c.

The authority of this part of Turkestan is divided amongst various chiefs: the principal of them is Mir Hyder, king of Bokhara,

<sup>1</sup> That the people of Turkestan were well acquainted with the affairs of Russia, is shown by the account which Izzet Ullah here inserts of the French invasion and burning of Moscow, briefly but correctly enough, as he had heard it at Samarkand. He also discusses at some length reports and opinions respecting the invasion of India by the Russians.

whose regular and irregular forces amount to 100,000 horse: he holds Bokhara and Samarkand, Miánkál, Kattakur, Karghan, Karmina, Kershi, and Kerakul, &c.

Amer Khan, the ruler of Ferghana, is next in power. I have already given an account of him, as well as of the third, or Mahmud Khan, the Wali of Uratappa.

The fourth chief is Niaz Ali Be, ruler of Shehr Sabz: he professes to consider himself dependant on Bokhara, but neither strikes the coin nor reads the Khotba in the name of Mir Hyder: his title in his own country is Wali Niámat.

The fifth is Sayid Be, ruler of Hissar.

The sixth and seventh are Murad Ali Beg and Dost Mohammed Beg, the rulers of the Kabadián.

The eighth is Allah Yar Beg, the chief of Kurghan.

Besides these the Kazáks, Kara Kalpaks, and Karghiz, who roam the plains, acknowledge no superior except their own chiefs: the head man of the Kazáks is called the Tura, but he has little or no authority.

Six Mohammedan cities, or Yarkand, Aksu, Turfan, Khoten, and two others, comprised within the limits of Mougholistan, are in the possession of the Chinese.

On the left of the Amu is the country of Kharizm, the capital of which is Urgenj: the chief is Mohammed Rahim Khan, who strikes the coin and reads the Khotba in his own name.

Mir Kilich Ali Khan, is viceroy, and Mir of Khulm; the nominal governor of Balkh is an Afghan, and it is considered a dependency of Kabul, but it is in the hands of the Mir.

Yilzor Khan, the son of Rehmet Ullah Khan, is the ruler of Andekoh, Murad Be of Kunduz, and Iraj Khan of Shirghan; Rahim Beg is chief of the Turkomans in Maimena; Mir Mohammed Shah is the ruler of Badakhshan, and resides at Faizabad, the capital: he is considered to be a descendant from Sekander Zulkernein, (Alexander the Great): Shagnan, near Badakhshan, has its own ruler: all these chiefs are unconnected with each other.

The tombs of Bokhara, either in the city or in its neighbourhood, are very numerous: amongst them are those of Hezret Said Amir Kulal, Khajeh Beha-ud-din of Nakshebend, Imam Abu Iffs Kabir, and Imam Ahmed Ghazali, of the author of the Sherch Wakaya, of Baba Paradoz (the danner) of Hezret Imlah and of Shah Murad Be Wali Niami; this last has no dome nor turrets: they say that the earth from this last tomb has many healing qualities.

The kingdom of Bokhara comprises seven Tomans or districts, viz., Ghijhdowan, Wanghari, Kheirkosh, Waikand, Ramiten, Zendeni, and Werwanzi.

The city of Bokhara has eleven gates, which, beginning on the east, are as follows:—

The gate of the tombs, on the east, through which they pass to the sepulchre of Khajeh Beha-ad-din.

The gate of Samarkand, north-east.

The Imam gate, or that leading to the tomb of Imam Abu Hafs Kabir.

The gate of Aughelan, north.

The gate of Talbaghach or Talpach, north-west.

The Shirgeran gate, north-west.

The Karakul gate, west.

The gate of Sheikh Jelal, south-west.

The gate of the place of Prayer, south-west.

The gate of the Arsenal, north-west.

The gate of Kelbaghach, north-west.

The wall of the city is lofty, built of unbaked bricks, and the citadel built of the same materials, is situated on a mount within the city, on the north side near the Imam gate: it contains many buildings: the gate of the Fort is to the west, and within the gate are sixteen guns and five mortars, all dismounted. A large mosque is situated below the citadel on the west, in which the king himself reads the Khotba and performs the duties of Pesh Imam. In front of the gate of the citadel and the mosque there is a bazar. It is called the market of the sandy country: a gibbet is erected in it, on which murderers and highway robbers, and thieves who have thrice committed the crime, are suspended after being put to death according to the law. There is also a market every morning at day-break at the Chahar-su, or the square market: the place where it is held being of that form. On three sides there is access, but the fourth is closed: and on that side, books are sold. There are many hot-baths in Bokhara, and their use is very general.

There are eighty colleges in Bokhara, containing from forty to two or three hundred chambers. That of Kokultash, which is near the gate of Khajeh Beha-ud-din, contains three hundred. There is one Muderris to each college, and two pupils in each chamber. The colleges are supported by the rents of houses and the lands attached to them—their revenues vary from 300 to 5000 rupees a year: but the king also contributes yearly a portion of the Zikat,

and makes the principal professor an allowance of from five to fifteen tilas per month.

Twelve cos from Bokhara, on the north, runs the river Kohik, which comes from the mountains of Samarkand and flows to the west; canals are cut from the river which irrigate the fields and gardens about the city: every fifteenth day the water is conveyed to the public reservoirs, which are filled: the same water supplies the city and fort, and there are no wells. In the rainy season the people use rain water, after which they are extensively subject to the worm in the skin, especially in the leg, and knee. Little snow falls in Bokhara; but there is much cold and frost, and the cool weather lasts eight months—the other four constitute spring and summer.

The houses of Bokhara are like those of Peshawer; they are built of unbaked bricks, and are two or three stories high; the walls are thin and are strengthened with wooden buttresses: the markets are mostly covered in, and there are several Serais for the accommodation of merchants, as the serai of Alem Khan, where the Hindus from Shikarpur and other places alight. The hire of a chamber is one tila per month: the Hindu traders pay also the *jezia* to the king. They bring indigo chiefly, and tobacco. Another serai is the *Nogha-i*, where the Nogay and other traders put up: the Nogays are Musselmans subject to Russia, some of them are residents in Bokhara. There are about fifty druggists' shops in the city; but no skilful physician—the practitioners are all ignorant of the science; and when any medical professor comes along with the merchants from Peshawer or other places, he is held in very high estimation. The most common disease is the *rishteh*, (Guinea worm) and few people are free from it, like colds in Hindustan in the winter season; the people of Bokhara are very dexterous in the treatment of it, and extract it by incision, in this manner: if the head of the *rishteh* be near the wrist and the tail near the elbow, they carry the finger along it, to ascertain its course, and then lay the skin open with a lancet for three or four fingers breadth, a little below the head, which they draw back to the place where the incision began; they then make another incision of a similar kind, and so proceed gradually till they come to the origin of the worm, and remove it entirely. Other complaints are fevers, leprosy, and affections of the bowels. It happens sometimes, that where the physicians have engaged to cure the sick, and the patient has died, the heirs have demanded the price of blood; in that case the king has declared that when the physician knows his profession, he shall be held

acquitted; but if he proves an ignoramus he is condemned to pay the usual amercement—these cases are too frequent to be much attended to; but a physician leads but an uncomfortable sort of life in Bokhara.

The following are the dependant and contiguous governments:—

Samarkand, six stages to the east, governed by Daulat Be, the Kosh Begi of the slaves of the king, adjoining to Shehr Sabz.

Karakul, two stages on the west, governed by Kubil Be, the brother of Hakim Be. To the north and west of Karakul is a desert.

On the south the river Jihun (the Oxus) bounds Bokhara. Turkoman tribes are stationed along under its bank, under Niaz Beg.

On the north the country is inhabited but for two marches, and terminates on the north and north-west in a desert. The Hakim is Tora-khajeh, the king's nephew.

On the south-east is the district of Kilef, for eight marches along the right bank of the Jihun, to the confines of Balkh and Hissar, it is under Mir Rahim Kul, the king's cousin.

On the north-west are the districts of Khairabad and Ramitan, a stage apart, terminating in a desert.

Twelve stages to the south-west is the city of Merv Shajehan; the district of Meshed bounds Bokhara: a body of troops is kept up here, which is relieved from time to time.

On the north-east is the district of Dizzekh, nine marches, extending to the limits of Urtepeh.

There are about three hundred officers of the government, entitled Amirs and Khans<sup>1</sup>. *Be* and *Mir* are titles of the Sirdars; the latter implies a higher grade, as the Vizier is called Hakim Be: the father of the king was also known by that title. The king's troops on the rolls, according to the best informed persons, are said to be 80,000 horse, but according to general report they are above 100,000. The king's troops receive regular pay. About 10,000 of them are stationed at Samarkand, and as many at Merv. The choicest are at Bokhara, and in its vicinity. Lists describing each man and horse are kept by the king.

The revenues of Bokhara are derived from three sources—the land-tax, the customs, and the tax on unbelievers: the first is collected according to registers kept in the time of Amir Timur, and varies from a half to a tenth of the produce; the second is one in forty of the value of all goods bought and sold; but it is levied only

<sup>1</sup> The original gives an account of several of the principal of them.

once a year, and the merchant who has paid this duty on his merchandize, may transport it where he pleases, without further demand. A tax in kind is also levied once a year on all persons possessed of flocks and herds.

The Jezia is levied on all not of the Mohammedan religion, as Jews and Hindus; it varies from one tanga to four per head, on males of mature years, according to the circumstances of the parties. The Hindus come from Shikarpur and Cabul, and remain only from six months to a year, or sometimes two years; there are none permanently settled. The Jews occupy about 1000 houses in the city near the arsenal gate; they are employed in silk manufactures and dyeing, or as butchers, and in merchandize: this tax is the king's personal property, the others are entirely appropriated to public purposes. Mir Hyder is about thirty-five years of age; he is tall, and well made; he is naturally of a fair complexion, but by the fervour of his religious exercises and fasting every third day throughout the year, as well as by his assiduity in the administration of justice, he looks pale and sallow; he wears his beard of a round cut, and an Usbeki cap on his head, with a turban bound round it like an Arab turban; his dress is a kind of tunic, over which he wears a jama and a kemerband, with a dagger, and a robe of a brown colour over the whole; his legs are protected by short boots of the kind called here masah, but without heels.

He rises in the middle of the night and reads the prayers of the season, and then pursues moral and religious occupations till daylight, when after the prayers of dawn, he gives a lecture to about forty or fifty students on the traditions of the Prophet and in explanation of the Koran. He then takes his place in the court, kneeling on a velvet cushion, and receives in the usual form the salutation of his courtiers; each as he enters at the door pronounces with a loud voice Salam ali-kum, and then passes to and kneels at his appointed place; the salutation is returned by a person appointed to that duty, who replies Alikum Salam on the part of the king: in this audience holy men and the teachers of the law sit on the right hand of the king: the Khans on his left: all are on their knees. Hakim Be remains standing in front of the king; the royal attendants also stand near the king on his left: all the men of the law and Khans when they come to court are dressed in precisely the same costume. Those who are newly arrived put on the Usbek dress for their introduction: they are met by a mace-bearer at the door of the hall of audience, and led towards the king: they stop at some distance, and exclaim, Salam Alikum: they then



advance some paces, when two servants taking the person by either arm, lead him to within a short distance of his majesty. If the king present his hand, the person kisses it; if he direct him to be seated, the attendants conduct him to a place suited to his rank. On his sitting he pronounces a compliment to the king, and then states what he may wish to represent. Embassadors are maintained at the king's cost.

After the levee is over and the persons who assisted at it are dismissed, the Chobdars announce to all who are collected about the gates every morning, that if they have any representation to make, they may advance, and they are all admitted and made to sit down before the king, who reads their petitions, and pronounces a decision on their cases according to the legal authorities, copies of the principal of which lie on cushions before him. At noon, a few of the chief learned men are admitted to hold disputations in the royal presence, and the king not unfrequently takes a part in them. He then acts as Pesh Imam for the mid-day prayers, when the investigation of private and public affairs is resumed, and continues till afternoon prayers. The same occupations are then followed till evening. Evening prayers are said, and some short time afterwards food is taken; the prayers of the night are then repeated, and the king takes his repose, for about a watch and a half (or four hours and a half). If any cause requires a protracted investigation, it is referred to the Kazi, who must decide according to the law, through fear of the Amir, the general familiarity of the people themselves with the laws, and their ready access to the king. Every Wednesday the king goes in pilgrimage, on foot, to the tomb of Beha-ud-din. A report of every death is made to him, on which he mounts his horse, goes to the dwelling of the deceased, and reads the prayers for the dead himself: he also reads the Khotba and conducts the religious service at the great mosque every Friday himself. After the service he inspects his troops, and then holds a levee, at which the chief men of the city and environs make their salams.

The king has four wives besides slaves, and one son, sixteen years old, named Tora Jan and Tora Shahzada. He has two brothers, Nasíruddín Khan Mir Zada, who is at present in Meshhed, where he receives an allowance of three tomans, or thirty rupees, a month, from the Prince of Persia, Mohammed Mirza, son of Fetteh Ali, who is governor of Meshhed. The other brother is Mohammed Hosein Khan, residing in Shehr Sabz with Neaz Ali Be; but supported by Mir Hyder. Shehr Sabz is a city independent of Bokhara, it is six stages to the north of east from Bokhara, and south by east

from Samarkand, two stages, amongst the mountains. It has a great number of small streams.

The commander of the watch patrols every division of the city during the night, and before he sets out, has the drum beaten, that every one may betake himself home. Every person found in the street after beat of drum, is detained till the morning, and then particularly examined, and treated accordingly.

The morning meal of the people of Bokhara and of all the tribes of Turan, is tea with milk, in which bread is dipped and eaten. Towards evening they have a second meal of pilao or broth with bread, and meat chopped fine, or dressed with barley or rice: after this they again take tea. Bread is sold in the bazaar, so that whatever quantity is required may at once be had. The bread of Bokhara is very famous; it is usually kept for many days after it is baked. The melons of Bokhara are very fine, weighing sometimes ten Delhi sers; they are very sweet, and remain fresh for seven or eight months, but they lose something of their flavour by keeping and in cold weather. Grapes are abundant and fine; so are the water melons. Nuts, apples, and pomegranates, are in great plenty.

In the month of November, the Usbek and Bulghar traders arrive at Bokhara, from the Russian territories, and bring the following articles for sale:—copper, brass, iron, steel, silver, mercury, coral, cochineal, candied sugar, white paper, broad cloths, flannel, seal skins, and iron, and japanned vessels.

In January, the traders return to Russia, taking with them, cotton, cloth, and thread, coarse chintzes, shawls, Karakul black sheep skins.

Russia is two months' journey from Bokhara north inclining to west; the road lies across the Sihon which is frozen over in winter, and the caravans cross it upon the ice: the country beyond it is desert, and the Kazzak tribes, who occupy the tract, live wholly upon the produce of their flocks.

From Bokhara, the Kabul merchants take horses, horse-cloths, copper, jámás of various patterns, and brocades, silver, turquoises, coral, silk, tea, porcelain, silk handkerchiefs, Cshirras.

From Kabul and the Punjab, the following articles come to Bokhara, shawls, turbans, handkerchiefs, chintzes, sugar, coarse and refined, turmeric, round pepper, and law books.

There is no fixed rate of exchange with Bokhara, but bills are procurable from the Hindus of Shikarpur, on their agents at Bokhara, at a considerable premium, twenty or twenty-five per cent. If a

person carry coin, he loses immensely, owing to its not being current; he loses less if he buy bullion at Kabul, and take it to Bokhara: but that is unprofitable, as gold and silver are cheap at the latter place, and the Hindu merchants buy it to a large amount, and send it on camels to the Punjab. On this account, bullion and money are rarely sent from Kabul, and goods only are remitted.

The prices of articles at Bokhara are as follows:—

Wheat . . .	one maund . . .	15 tangas.
Flour . . .	one maund . . .	18 tangas.
Barley . . .	one maund . . .	14 tangas.
Juwar . . .	one maund . . .	12 tangas.
Fine rico . . .	one maund . . .	3 tilas.
Meat . . .	one charek . . .	1 tanga.
Sheeps tails . . .	one charek . . .	1 tanga.
Ghee . . .	one charek . . .	4 tanga.
Fuel . . .	an ass-load . . .	1 tanga.
Fodder for a horse for 24 hours . . .	. . .	$\frac{1}{2}$ tanga.

Copper and other metals are weighed with stone weights; one man is equal to 27,392 miskals of gold, which is equal to 19,957 rupees, or 3 maund 17 seers, Delhi weight.

The Bokhara maund contains 16 weights of two half seers:—

A2 half seer . . .	contains . . .	4 chareks.
1 half seer . . .	contains . . .	2 chareks.
1 charek . . .	contains . . .	4 nimechels.
1 nimech . . .	contains . . .	2 nim nimech
1 nim nimech . . .	contains . . .	10 miskal of stone or 53 half miskals of gold.

Hakim Amir or Mir Hyder has adopted the title of Amir al Momenin. His father, Shah Murad Be, was entitled Wali Niamat: he is of the Munkid tribe of Uzbeks, and his great grandfather Khodayar Atalik was a celebrated warrior, who first obtained the rank of Atalik: Atalik means viceroy or representative of the prince.

A grandson of Khodayar, named Rahim Khan, the cousin of Mir Hyder's father; hastened to Bokhara on the death of Nadir Shah, and sent a fictitious order with Nadir's seal to the governor of the citadel, named Abulfaiz Khan, to abandon the fortress: the governor having in obedience to the supposed mandate quitted the place, it was seized by Rahim Khan, and Abulfaiz Khan was thrown into confinement. Several of the neighbouring chiefs prepared to take part with Abulfaiz Khan, when the usurper put him to death; but he raised his son Abdul Momin, a child seven years old, to the Mesned, by the title of Khan, whilst he professed to be only Atalik;

he also married the daughter of Abulfaiz Khan. In this manner six years and a half passed away, by which time Abdul Momin, being a youth, several of his adherents undertook to put Rahim Khan to death. At a dinner, to which he was invited by the prince, he was fired at by a person stationed privately for the purpose: the ball lodged in his cap, but he escaped, and the attendants of the prince were immediately slain by his followers. Six months afterwards, having led Abdul Momin Khan to the edge of a well, some of his people threw the lad into it, and he was drowned; when it had been long enough under water, the body was drawn up. The direct line of Abulfaiz Khan being thus extinct, Rahim Khan as the son-in-law of that prince, assumed the title of Khan, and governed Bokhara for two years and a half: he left no children, and Daud Be, one of his slaves, taking upon himself temporary authority, invited Daniel Be, the uncle of Rahim Khan, who resided in Karmina to succeed to the Mesned. He declined the title of Khan, and relinquished it to Abulghazi Khan, son of Ibrahim Sultan, a descendant of Changhiz Khan, retaining however the territory of Bokhara. Ibrahim Sultan was the nephew of Rejeb Mohammed Khan, the enemy of Abulfaiz Khan: he was said to be a descendant of Abdullah Khan. After the death of Daniel Be his son Morad Be succeeded and continued for two years to acknowledge the nominal supremacy of Abulghazi Khan; but after that period he exacted a formal grant of the territory from that chief, and, disregarding the title of Khan, he procured a sened from the Sultan of Rûm, appointing him his viceroy, and adopted the title of Wali Nîamat: the rank that was granted by the Sultan of Rûm to Morad Be, was that of Kurchi Bashi: that to Mir Hyder is Mir Akhor Bashi: but the real nature of these dignities I could not exactly ascertain. After the death of Morad Be, his son, Mir Hyder, succeeded; and at first had impressed upon his coin Sayid Amir Hyder Padshah Ghazi: he applied for the confirmation of his authority to the court of Rûm, and adopted all the insignia of sovereignty. At the end of two years he laid the state of Sultan aside, and imitated the unpretending style of his father, assuming the title of Amir al Momenin. In 1813, he had reigned eighteen years,—and has proved himself in every respect a prudent, just, pious, and able prince: he is, however, somewhat capricious and hasty towards those about his person,—and when displeased, disgraces, or even puts them to death without any investigation.

Mir Hyder is the son of Shems-ban-aim, the daughter of Abulfaiz Khan: after the death of Rahim Khan this lady was married by Morad Be, and their progeny was the present sovereign.

Abulfaiz Khan was Sultan of Bokhara forty years: the sovereignty was acquired by his ancestor in the fourth degree Baki Mohammed Khan, a descendant of Changhiz Khan.

After the downfall of Abdullah Khan the sovereignty descended to Wali Mohammed Khan: but he becoming suspected of adhering to the Rafzi sect was expelled, and Baki Mohammed raised to the Mesned in his stead.

Baki Mohammed resided in Aferin Kanit, a place near Samarkand. Imam Kuli Khan, his son, attacked and captured Meshhed: he married the daughter of the Governor, a Sayid, and had by her Nazr Mohammed Khan; and the family thence assumed the title of Sayid. Imam Kuli Khan reigned forty years. Abdul Aziz Khan, the son of Nazr Mohammed, reigned sixteen years: when he abdicated in favour of his brother Subhan Kuli Khan, and set off on a pilgrimage to Mecca: he died on the road. Subhan Kuli Khan had three sons, of whom Abdullah Khan succeeded his father and reigned fourteen years: he was an active prince, but having given offence to his Usbek followers by his leaning to the Shiah faith, was killed by them, at the Eidgah in Bokhara, and crowned with the honours of martyrdom. He was succeeded by his son, Abulfaiz Khan Mohkim Khan. Another son of Subhan Kuli Khan, was made king of Balkh, in the lifetime of his father, until he was attacked and slain by Mahmud Khan, the son of Beg Murad Uzbek of Kattaghan, who seized upon Balkh. Abdullah Khan revenged his uncle's death, and expelled and slew the invader.

[The route from Bokhara to Kabul, followed by Mir Izzet Ullah, has been so frequently travelled since his time, and is now so well known, that it were superfluous to continue his itinerary further.]

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